





LORD SHAFTESBURY.

BENEFICENT
AND
USEFUL LIVES

FOUNDED AND EDITED BY

ROBERT COCHRAN

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LORD SHAFTESBURY.

MORE than any other man of this century, Antony Ashley Cooper, seventh Earl of Shaftesbury, deserves the name of philanthropist; and he has been called with justice the impersonation of the philanthropic spirit of the nineteenth century. The Duke of Argyll in 1885 said that the social reforms of this century had been mainly due to his influence, character, and perseverance. George Moore thought him the most zealous and persevering philanthropist of the day, always ready for every good work; never tiring of doing good, with extraordinary tact and ability as a chairman, in which capacity he was unrivalled. Mary Howitt thought him one of the kindest, strongest, and most agreeable of men.

'Our earl's gone,' said a labouring man on his funeral day 'God A'mighty knows he loved us, and we loved him. We shan't see his likes again.' These tributes could be multiplied.

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provoked much controversy, and was attacked by Butler, Berkeley, Warburton, and others. John Locke who superintended his education, he styled his 'friend and foster-father.' The fourth earl did not mix in public affairs, but had his chief pleasures in literature, art, and society. The fifth earl dying without male issue in 1811, was succeeded by his only brother Cropley Ashley. The sixth earl was for forty years Chairman of Committees of the House of Lords.

Antony Ashley-Cooper, seventh Earl of Shaftesbury, was born at 24 Grosvenor Square, London, on 28th April 1801. He was the eldest son of the sixth earl, and of Anne, daughter of the fourth Duke of Marlborough. The home influences which surrounded his childhood were not the best for developing the character of the future philanthropist. His father possessed ability, sense, and quick discernment, but was much engrossed in the cares of public life, while his mother, though a fascinating woman, was as much occupied with the pleasures of society; so that it was to the early training of a faithful old servant, Maria Millis, that the boy owed his earliest and deepest religious impressions. The prayer she taught him almost became the prayer of his lifetime, as he often found himself, while plunged in affairs, reverting to its simple words.

In his seventh year he was sent to school at the Manor House, Chiswick, where the head-master was better able to drill the boys in Latin and Greek, than to form the character of his pupils, and where the boy was made wretched by the cruelty of the elder pupils, and was insufficiently fed. It seems to

have been a regular Dotheboys Hall. In after years the memory of the place made him shudder, and he called it bad, wicked, and filthy. His first grief fell on him here in the death of Maria Mills, who was the earliest to sympathise with him and awaken his childish faith. She left him her gold watch, which he wore till the day of his death, and would proudly show it, saying 'that was given to me by the best friend I ever had in the world.' He continued to pray and read the Bible as Maria Mills had taught. His parents ruled him more by fear than by love; he had no joy in being home for the holidays, and his childhood was destitute of light-heartedness. It was matter of rejoicing for him when in his twelfth year he was placed in the household of Dr Butler, Harrow. Here he was happier, felt his mind broadened and invigorated, and enjoyed many fine country rambles.

The incident which first started him on his philanthropic career happened while he was at Harrow, and walking alone down Harrow Hill. He was startled by hearing shouting and yelling in a side street, and the singing of a drunken song. When the noisy party turned the corner, he found that four or five tipsy men were carrying a roughly-made coffin, containing the remains of one of their fellows for burial. As they turned the corner they let their burden fall, and burst into more foul language. No mourners were present, and the soul of the young man was moved and sickened at the prospect. 'Good heavens!' he exclaimed, 'can this be permitted simply because the man was poor and friendless;' and thereupon he vowed to con-

remainder of his life to pleading the cause of the helpless. He believed that God had ordained there should be poor, but not that there should be such an overwhelming mass of cruel and severe poverty.

The future philanthropist left Harrow in his sixteenth year: he had reached the sixth form and had learned very little. He afterwards accused himself of being idle and fond of amusements. For two years he resided with a clergyman in Derbyshire, where he had a horse and seemed to enjoy himself. He went to Christ Church, Oxford, in 1819, and took a first-class in classics in 1822, much to his surprise. He took his M.A. degree in 1832, and was made D.C.L. in 1841. In 1826 he was returned as member of parliament for Woodstock, which he represented till 1830, and at first joined with the Conservatives, then led by Lord Liverpool and Canning, and formed a close friendship with the Duke of Wellington. 'Do right, whatever may come of it,' he made his ruling principle in public and private life. In early life he had leanings towards science, then he betook himself to literature, but he was called to another and wider career; he found himself 'at the end of a long life, not a philosopher, not an author, but simply an old man who has endeavoured to do his duty in that state of life to which it has pleased God to call him.' He remained quiet during the first session, but in the second, he thought he must make an essay 'not merely for party's sake and earthly power and place, but for the resuscitation of honour and British principle, with their hand-dignity and virtue, and if I fall, I shall fall in the cause; but may I, as I have ever

endeavoured to do, begin in God, and, having throughout desired nothing but his glory and the consummation of his word, conclude in the same, to the advancement of religion and the increase of human happiness.' His first important speech in parliament was upon the occasion of seconding Mr Gordon's motion to bring in a bill to amend the law relating to lunatic asylums. His matter was good, but the speech was not well heard. His effort did not end there. He visited asylums in London and elsewhere; was struck with their filthy condition, and the misery and degradation of the inmates. Lunatics were chained to their beds and left from Saturday afternoon to Monday without attendance, and with only bread and water within their reach. The violent and the quiet, the clean and the uncleanly, were shut up together. So shocked and horrified was he that he vowed not to cease his efforts until this state of matters was remedied. An amended bill was passed 15th July 1828. He held the office of Commissioner of the India Board of Control for two years. From this time dated his interest in India and mission work generally.

His two bills—one for the Regulation of Lunatic Asylums, and the other for the better Care and Treatment of Lunatics in England and Wales—became law in 1845, and have been called 'the Magna Charta of the liberties of the insane.' He became at that time Chairman of the Lunacy Commission, a post he held until the close of his life. He recorded in his diary: 'Most humbly and heartily do I thank God for my success. Such a thing almost before unknown, that a man, without a party,

unsupported by anything private or public, but God and his truth, should have overcome Mammon and Moloch, and have carried, in one session, three such measures as the Print-works Regulation and the two bills for the Erection and Government of Lunatic Asylums.'

Lord Shaftesbury presided in 1861 at a meeting in the Freemasons' Hall, London, to further the founding of asylums for the middle classes. Although nothing came of it at the time, Mr Thomas Holloway of pill fame, was amongst the audience. He was impressed with the necessity of such an asylum, to benefit his fellow-men without pauperising them. At a later date Mr Holloway founded the Holloway Sanatorium near Virginia Water, and the Ladies' College at Egham, which was opened by the Queen in 1886. These two great institutions cost £750,000.

Lord Shaftesbury had also begun to subscribe to various benevolent funds. Here is a quotation from his diary, in August 1828: 'India! what can I do for your countless myriads? There are two things—good government and Christianity. How shall I compass them? I have no influence as yet. If God would tip my tongue with fire I might speak in a voice which would be heard even at the ends of the earth; but He knows best, and will ever raise up his champions to fight the battle of immortality.' He also had his leanings towards literature and science, as we have said, but he chose political life because he thought it the chief way of being useful to his generation.

All parties in politics soon began to hold him

in esteem and speak well of him, and he heard at Hatfield (April 1829) 'that he was a saint!' In his Journal he said, 'I wish I had time and *method* to become an extensive reader. But I do believe that if the mind be indelibly stamped with the precepts and wisdom of the Bible, it will acquire a force of analysis and judgment to extract from the labour of a day more than the scorper or neglectful could attain by the watchings of a century.'

In 1830 he was elected to represent Dorset in parliament, the county in which the family estate of St Giles is situated. He represented Dorset till 1846, and from 1847 he was member for Bath, till he succeeded his father as earl in 1851. On the 10th June 1830 he was happily married to Emily, daughter of the fifth Earl Cowper, of Panshanger, Hertfordshire. One of the first to congratulate him upon his approaching union was the Duke of Wellington. For forty years she was his true help-mate, and received the eulogium of being 'a wife as good, as true, and as deeply beloved as God ever gave to man.' Again, 'No man, I am sure, ever enjoyed more happiness in his married life. God be everlastingly praised.' He said at a later date that it was a wonderful accomplishment, and a most bountiful answer to one's prayers, to have obtained a wife, in the highest matters and the smallest details, after his imagination and heart. Her death in 1872 was a great grief to him. Their family consisted of six sons and four daughters, some of whom predeceased the earl. Lady Cowper, his wife's mother, was married a second time in 1839 to Viscount

Palmerston, and thus Shaftesbury became stepson-in-law to the future premier. At this time Lord Granville described him as a singularly good-looking man, with nothing of effeminate beauty; he had also a striking presence, characteristics which he retained till the close of life.

In those days the suffering endured by women and children in the factories was terrible beyond description. Poor children were taken to work at the age of five or six, and even younger, and then were forced to toil for fifteen hours a day in mills, which were badly built and badly ventilated. They were poorly fed, overworked, and sometimes crippled for life. Women, too, worked far beyond their strength. For many long years he did all he could in parliament to get laws passed by which these sufferings should be prevented. In the country he roused the people to feel the disgrace and wickedness of allowing such a condition of things to continue; and he was at last successful. The hours of work for women and children were greatly reduced. Much was done also to make the mills healthier, especially in introducing better methods of ventilation, and the education of those employed there was seen to. Fencing was put up round the machinery, so as to prevent the fearful accidents which frequently occurred through the workmen coming into contact with it.

When he espoused the factory cause, he did so whole-heartedly at the risk of alienating and offending many old friends; and for it he would give up home comfort and domestic leisure. His wife,

to whom he had referred the matter, said: 'It is your duty, and the consequences we must bear. Go forward, and to victory!' Promises of support came to him from all quarters, and Mr Oastler, who had been previously working in the cause, welcomed him as its champion. Robert Southey and J. R. McCulloch wrote him friendly and helpful letters. He worked day and night in getting up evidence, wrote letters, and tried if possible to see everything with his own eyes as to the long hours and oppression of factory children.

He examined the factories, the machinery, the homes, and saw the workers and their work in all its details. He went down coal-pits and in London he went into the lodging-houses and thieves' haunts. On 17th June 1833 he introduced his Bill limiting the hours of labour of women and young persons to ten hours a day. But it was June 1847 ere his Ten Hours Bill was passed, when it so happened he was out of parliament. He had wrought incessantly for this end for fourteen years, there were great rejoicings in the manufacturing districts; medals were struck in commemoration, one of which the Queen graciously received through Lord Shaftesbury. At that time the Bill gave relief to more than 350,000 young persons and women. It required a later Act of 1874 to perfect it, however. The moral and physical results are now apparent. Many of those who had bitterly opposed him in his early labours now came round to his views.

The publication of the report of the Commission on the employment of the poorer classes in mines and collieries in May 1842, excited widespread

honor and dignity and prepared the way for later legislation. Many of the underground workers were less than 15 years of age, some began work when they were but a few years between six and seven and the majority between eight and nine. They suffered in health and suffered six the sunshine more than in a week. On the 25th June 1842 he brought forward his motion extending his Mines and Collieries Bill and held the House spell bound by the eloquence and earnestness of his speech. Many that trait, Sir G. Grey told William Compton that he would rather have made that speech than any he ever heard. Members took him aside and expressed their thanks and admiration. This was considered the most successful speech he ever delivered. The Prince Consort wrote saying that he and the Queen were with him, and he had no doubt that the whole country was also. He had, however, much trouble, hard work, and anxiety, before the passing of the Bill, August 1842.

The first fruit of the Children Employment Commission was the Mining Act, which prohibited work underground to women and to boys under ten. The alternate-day system (with an extension of the hours for schooling) was further developed in the important Factory Act of 1844. A uniform working day, from 6 A.M. to 6 P.M., with a fixed $1\frac{1}{2}$ hour for meals, was at last established by a later act for all protected persons. The children's working day was still regulated by the Act of 1844; and as this interfered with education under the alternate-day system, the anomaly was

removed. The year 1845 found him still occupied with factory legislation, and the Print-works Act became law on June 30. It was rendered necessary by the condition of the children employed in calico print-works, who began employment at from seven to nine years of age, and worked, boys and girls alike, for sixteen or seventeen hours a day in a hot and unhealthy atmosphere, which was very injurious physically. Their wages were low and their education was neglected. The act, though modified in its passage through the House of Commons, yet mitigated many of those evils. The next general movement, however, was entirely due to the great Commission of Inquiry, the appointment of which Lord Shaftesbury moved in 1861. The legislation which resulted from the Commission's labours took the double form of a Factory Acts Extension Act, 1867, and a Workshops Regulation Act, 1867. Of these Acts it has been said, 'For the first time it was thereby declared, for the whole extent of the United Kingdom, that all work done for wages by young persons and women shall be placed under supervision and subject to distinct regulations.' Similar provisions were soon extended to cotton print, bleaching, and dyeing works. The Factory and Workshops Act of 1878 consolidated the law on the subject, and Lord Shaftesbury received the congratulations of both Houses of Parliament for more successful legislation on a subject that had been near his heart for half a century.

No words ever gratified him more than those of Mr W. E. Forster, himself a Yorkshire mill-owner,

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possesses the qualities requisite for the performance of the mission to which he has felt his vocation. He is not only intellectual, but possessed of the greatest industry, perseverance, and confidence in his cause, yet diffident of himself from the very depth of his feeling concerning it; not wanting in firmness, yet candid and conciliating, and though earnest even to enthusiasm, tempering and directing the impulses of zeal by a sober and sound judgment. His singleness of purpose, his unquestioned sincerity and honesty, his diligence in collecting facts, his careful sifting, lucid arrangement, and concise and candid exposition of them, and his plain unaffected language and unpretending address, have secured him the deeply respectful attention of the House of Commons.

He also took a keen interest in the opening up of China for mission work. On March 15, 1843, he gave notice of a motion on the subject of the opium monopoly. The trade in opium had been forced upon the Chinese against their will. Samuel Gurney and Mr Fry had at first turned his attention to the subject. Although in parliament in 1832, when the opium monopoly was sanctioned, he admitted his error, and was fully convinced that to encourage this nefarious traffic was bad, 'worse than encouraging the slave-trade'. He looked upon it as destroying the man, body and soul. He asked that the monopoly which the East India Company possessed of the growth and manufacture of opium in India should be abolished. The trade rested on an immoral basis—on 15,000 or 20,000 chests of opium, of the value of £2,000,000 or £3,000,000,

In his speech at the Guildhall meeting in celebration of his eightieth birthday 'The good conduct on the part of the population was in a great measure due to the moderating influences which were brought to bear on them by Lord Shaftesbury. How I do wish that all agitators, when they are advocating the removal of great and real grievances, would take an example from the way in which his lordship conducted that agitation, and remember with what care they should consider both the immediate and ultimate effect of what they say upon those who are suffering.'

He took much interest in the passing of an Act in 1840 punishing with fine all who should 'comp or knowingly allow, any one under the age of twenty-one years to ascend or descend a chimney or enter a flue, for the purpose of sweeping or cleaning it.' This was rendered necessary by the state previously existing; children of seven, six, even five years of age were employed in soot chimneys; they were sent up naked, and so passed the night on the soot-heap. The system demoralising to both the body and mind engaged in it.

51. In 1841-42 he was deep in the struggle against the leading members of the A. Unit and wrote an animated protest against a fixed salary of the Rev. Isaac Williams by a late Oxford University, in which this party. Act of 1844; Horne said: u

free of expense, those who, from their poverty or ragged condition, were prevented from attending any other place of instruction. He put himself into communication with the promoters, and threw himself heart and soul into a movement which had his sympathies and interest up till the close of his life. Charles Dickens wrote of the first school as 'held in a low-roofed den, in a sickening atmosphere, in the midst of taint, and dirt, and pestilence; with all the deadly sins let loose, howling and shrieking at the doors. Zeal did not supply the place of method and training; the teachers knew little of their office; the pupils with an evil sharpness, sound them out, got the better of them, derided them, made blasphemous answers to Scriptural questions, sang, fought, danced, robbed each other—seemed possessed of legions of devils. The place was stormed and carried, over and over again.' At a later date he found it 'quiet and orderly, full, lighted with gas, well whitewashed, numerously attended, and thoroughly established.' Within ten years after Lord Shaftesbury's connection with it, there had been established a day school for infants, an evening school for youths, a women's evening school; industrial classes, a home for boys, and a night-refuge, &c., with Bible classes and a school mission.

The power and influence of ragged schools was greatly increased by the founding of the Ragged School Union. As president, he always occupied the chair at the annual meetings. The claims of the movement were advocated in various churches and chapels in the metropolis. 'For many years,'

free of expense, those who, from their poverty or ragged condition, were prevented from attending any other place of instruction. He put himself into communication with the promoters, and threw himself heart and soul into a movement which had his sympathies and interest up till the close of his life. Charles Dickens wrote of the first school as 'held in a low-roofed den, in a sickening atmosphere, in the midst of taint, and dirt, and pestilence, with all the deadly sins let loose, howling and shrieking at the doors. Zeal did not supply the place of method and training; the teachers knew little of their office, the pupils with an evil sharpness, found them out, got the better of them, derided them, made blasphemous answers to Scriptural questions, sang, fought, danced, ridiculed each other—seemed possessed of legions of devils.' The place was stormed and carried, over and over again. At a later date he found it 'quiet and orderly, full lighted with gas, well whitewashed, numerously attended, and thoroughly established. Within ten years after Lord Shaftesbury's conversion with it, there had been established a day school for infants, an evening school for youths, a women's evening school, industrial classes, a home for boys, and a night-refuge &c., with Bible classes and a school mission.

The power and influence of ragged schools was greatly increased by the founding of the Ragged School Union. As president he always occupied the chair at the annual meetings. The claims of the movement were advocated in various churches and cloisters in the metropolis. For many years,

by debt. But he abolished the truck system, planned better cottage accommodation, and restored the parish church. He built a model village on his estate, with convenient and healthy cottages, to which were attached allotments of a quarter of an acre, the rent being only one shilling a week. But at first he had to leave Wimborne St Giles in order to retrench; was often in difficulties owing to the numberless calls upon him, and it was only in February 1876 that he was able to clear the estate of its burdens.

Even a summary of the other forms of Shaftesbury's activity is difficult to give in the space at our command. His interest in the blind led to the establishment of the Indigent Blind Visiting Society, of which he was president for fifty years. The British and Foreign Bible Society, of which he accepted the presidency in 1851, as well as the London City Missions, had his hearty co-operation. In June 1839 he supported Lord Stanley's amendment, which led to the nomination of the Committee of Council on Education, by which public instruction was long managed. The Church Missionary Society, Church Pastoral Aid Society, and Young Men's Christian Association were also indebted to him, and the movement for holding religious services in theatres and music-halls was in part originated by him. He opposed Sunday labour in the Post Office, which led to stopping the Sunday delivery of letters; and the Saturday half holiday movement had his support. Another beneficial movement, the emigration of street Arabs and adult which purpose he received

friends. One lady, Miss Portal, gave him £3000 to be used in such charitable work. The outbreak of cholera in 1849 made his labours at the Board of Health no sinecure; in about one year nearly 15,000 deaths from this cause were registered in the metropolis.

In September 1838 his lordship had begun systematically to keep a diary, and his industry may be gauged by the fact that he filled twelve quarto volumes, of several hundred pages each. He wrote as he spoke, with care and precision; his lines were straight, with scarce a blot or erasure. On concluding Lockhart's *Life of Scott*, he said in this diary that Scott and Wellington were the two greatest characters of the last century and the present, and that they had many points of resemblance 'none more striking than their simplicity'. He speaks gratefully of the kindness and condescension of the Queen during a visit made to Windsor Castle. From the hour she became queen he and his had been the recipients of a succession of friendly and hospitable acts. He was a frequent guest of the Queen and Prince Consort, to the latter of whom he gave much good and useful advice as to his attitude towards the working-classes.

The Queen and Prince Consort, in April 1848 consulted him as to how the Prince should show his interest in the working-classes in view of the Chartist agitation. His advice, which was followed with good results, was that the Prince Consort should put himself at the head of all social movements in art and science, and especially in connection with those movements as they bear on the poor.

commonly understood, but had confidence in the power of Christianity leavening the masses, to raise, elevate, and improve. He was satisfied that most of the great philanthropic movements of the century had sprung from the Evangelical party; but he never thought himself in any sense the leader of that party. He had a simple faith in the whole Scriptures, the inspiration of which he never questioned. His attitude towards science, wherein he thought it hostile to revealed religion, is well known. He thought it would take away more than it would add. Revelation was addressed to the heart rather than to the intellect: received intellectually only, it was full of difficulties; with the heart, it gave comfort and assurance.

At another time he said, 'I think a man's religion, if it is worth anything, should enter into every sphere of life, and rule his conduct in every relation. I have always been—and, please God, always shall be—an Evangelical of the Evangelicals.'

His position as a reformer was at one time no bed of roses, when in a published letter in 1845 he hinted at siding with the abolition of the Corn Laws. The *Examiner* newspaper had warned him, 'If this man goes on as he now does, telling the truth to every one, he will soon become the most hated person in England.' The Anti-corn-law League hated him as an aristocrat, the landowners, as a Radical; the wealthy of all opinions, as a mover of inconvenient principles. The Tractarians, he said, loathed him as an ultra-Protestant; the Dissenters, as a churchman; the High Church people thought him abominably low; and to the Low Church, he was

rather high. The Whigs looked upon him as a lioness in the Conservatism, the Conservatives were of opinion that he had greatly injured Peel's government. Every class seemed against him.

A very different feeling prevailed in June 1866 when the Ragged School teachers of London presented Lord Shaftesbury with a token of their affection in the shape of an oil painting illustrative of the benefits of the Shocklick Brigade, along with a largely signed address. In replying to the address, the earl said he would rather be President of the Ragged School Union than have the command of armies or wield the destiny of empires. The volume with its collection of signatures would go down amongst his family records to show to posterity that he had not been entirely useless in his generation. The Ragged Schools since their establishment have rescued from neglect and vicious courses at least two hundred thousand children, and placed them in the way of gaining an honest livelihood. In the Free-trade Hall, Manchester, in August, the Countess of Shaftesbury was presented with a fine marble bust of the noble earl, and an address, as a testimonial from the factory operatives, for her husband's advocacy of the Ten Hours Bill.

The London costermongers had his sympathy and interest. He was asked one day where a letter could reach him. 'If you address to me in Grosvenor Square, and put *K.G. and Coster* on the letter, it will surely reach me.' From the time that Lord Shaftesbury began to take an interest in Mr Orsman's Golden Lane Mission to

his class, he called himself a 'coster,' spent many social evenings with them, and enrolled himself as a member of their barrow and donkey club. He rendered them many important services; under his influence the donkeys and ponies were better used and had their Sunday rest. He was on one occasion invited to their hall to meet over a thousand of his friends, when a handsome donkey, decorated with ribbons, was led on to the platform. Lord Shaftesbury vacated the chair, made way for the donkey, and putting his arm round the animal's neck, thanked his friends the costers for their handsome gift, adding, 'When I have passed away from this life I desire to have no more said of me than that I have done my duty, as the poor donkey has done his, with patience and uncomplaining resignation.' When the donkey had been led down the steps of the platform, Lord Shaftesbury hoped the reporters would observe that 'the donkey having vacated the chair, the place was taken by Lord Shaftesbury.'

Lord Shaftesbury's method of gaining a knowledge of the aims and wishes of those for whom he was working was gathered from those around him, of whom he had made personal friends. He had a power of attaching men to himself. For each enterprise in which he was engaged his method was to fix upon some man or group of men, in whose judgment he had confidence, and start them to work. That he so seldom made mistakes must be attributed to his remarkable power of reading character and motive.

On the occasion of his eightieth birthday, 28th

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April 1881, he was presented with a portrait of himself by B. S. Marks, and was deluged with congratulations. A portrait painted by Sir John Millais in 1877 painfully showed the lines on his face, lines which, the *Times* said, would be painful were they not pathetic.

For fifty years Lord Shaftesbury was foremost in every good work in helping the poor and needy. He had many difficulties to contend with. There were many people who could not understand that he was taking the right way to do good; but in the course of time the nobleness of his character and the excellence of his plans became manifest to all. In him the poor felt they had kindness of heart and kindness of word and deed. He was quite as much at home with the children of the ragged schools as he was with the highest in the land.

One year there was a great military review in Dorsetshire, where he resided while in the country. The army was encamped on his estates, and as he was a leading man in the county, it was his duty to be present. On the road he overtook an old woman trudging along, whereupon we are told he at once stopped, and gave her his place in his little open carriage mounting himself beside the coachman. In this way he drove up to the place of review, as if there was nothing unusual in his conduct.

Active and vigorous to the last, save for attacks of gout and asthma, Lord Shaftesbury succumbed to the rigours of the lungs brought on by a chill, and died at Bournemouth, October 1, 1885. His

remains rest beside those of his wife in the church of St Giles, Dorset

Here is a 'word portrait' of his lordship as he appeared in 1838. 'He possesses, perhaps, the palest, purest, stateliest exterior of any man you will see in a month's perambulation of Westminster; indeed, it would be difficult to imagine a more complete *beau-ideal* of aristocracy. His lordship looks about six-and-twenty, but is some ten years older. He is above the medium height, about five feet eleven, with slender and extremely graceful figure, which might almost pass for that of some classic statue attired in a fashionable English costume; and the similarity is not at all impaired by the rigidity of his lordship's muscles

'His forehead has also much of the marble about it; his curling dark hair in its thick masses resembles that of a sculptured bust, and his fine brow and features are distinctly yet delicately cut, the nose, perhaps, a trifle too prominent to be handsome. He has light blue eyes, deeply set, and near each other, with projecting white eyelids; his mouth is small, retiring, and compressed. The whole countenance has the coldness, as well as the grace, of a chiselled one, and expresses precision, prudence, and determination in no common degree. To judge from the set form of the lips, you would say not only that he never acts from impulse, but that he seldom, if ever, acted from an impulse in his life. All that he does seems to be done from conviction and principle, and not even a muscle dares to move without an order from headquarters. Every separate lock of his hair

appears to curl because it has a reason for so doing, and knows that to be the right course of conduct. I believe his character quite corresponds with his appearance; he is said to be long in determining on a line of proceeding; but, when his mind is once made up, nothing can turn him aside or alter his resolution; he proceeds with an indefatigable perseverance, and spares no effort to accomplish his purpose.

'As pieces of composition his addresses are faultless; every sentence is perfect in its form and correct in its bearing. His delivery is fluent, but not rapid; his voice fine and rich in tone, but not sufficiently exerted to be generally audible, and his manner, though evidently he is quite in earnest, is animated but somewhat cold.'

In concluding a speech on the occasion of Lord Shaftesbury being presented with the freedom of the city of Edinburgh, 13th April 1873, the then Lord Provost said, 'The course of your life all through has been the unselfish promotion of the well-being of others. Nor have you confined yourself to your own country. Not only has your eye of pity fallen upon the ragged and deserted child of the street, but the enslaved son of Africa has also elicited your compassion, and from them upwards through the social scale you have sought to do good to all. The records of those religious and benevolent societies to which I have referred show that your charity extended to all lands and that the aspiration of your soul was that the time might speedily come when the grace of God would regenerate all men. Permit me to say that you have lived a noble life,

have accomplished a noble work, and will leave behind you a noble example.'

All who glance, however superficially, at the career of Lord Shaftesbury will heartily agree with this last sentiment. His best monument consists in the beneficent acts of parliament for the passing of which his influence was used, and in the sympathy and help which he extended to the poor and needy, through the institutions which had his lifelong fostering care.

For fuller information about Lord Shaftesbury's career, see his *Speeches*, with introduction by himself, which appeared in 1868; *Hodder's Life* (1886); and brief *Lives* by Kirton and Frith (1887).



GEORGE PEABODY.



THE possession of wealth implies a great stewardship, and to whom much is given, of him shall also much be required. But it takes the expenditure of both money and personal effort for successful Christian citizenship and patriotism, and the highest kind of giving consists in the wise disposal of money in the lifetime of the donor. Much of the posthumous wealth available for distribution does not reach the level of giving. George Peabody, the subject of our sketch, largely enjoyed the luxury of doing good, in the shape of giving away money in his lifetime. All the greater honour to him, as he has acknowledged that this giving was really a triumph over a naturally parsimonious disposition. His own personal friends too, did not suffer, but were sharers in his good fortune.

Most of us have wondered at sometime or another how it would feel to be a millionaire; to have

command of unlimited cash without stint of any kind. We feel certain we would not imitate the 'Jubilee Plunger' in his spending of a quarter of a million sterling within two years; but we are also uncertain whether we would act like George Peabody or Sir E. Guinness in their noble benefactions to the poor, or drop from five to fifty thousand pounds here and there in the foundation of libraries, like Mr Andrew Carnegie. Some people find vast entertainment in talking about money, but either to talk or write about money is seldom a profitable employment. Millionaires are but human beings however, plainly and shabbily dressed sometimes, and we may find both amusement and instruction in watching how they fill their great stewardship.

Cornelius Vanderbilt, the American millionaire, went out into the world as a youth of sixteen with £20 in his pocket, earned by himself, and in his eightieth year he could say that he had made £200,000 for every year of his life. He was once asked what was the secret of his success. 'Secret? There is no secret in it. All you have to do is to attend to your business and go ahead' This is all very well. Many people do this until their hair becomes gray and thin, and their pockets remain as empty as ever. His next answer to the same question has more of the wisdom of the serpent—'Never to tell anything he was going to do till he had done it.' He worked hard as a farmer's boy and as a skipper before he got into the groove in which his great fortune was made; but hard work did not alone make him rich. If

it did so, our country would be full of rich men. There was the native ability and the opportunity. When these meet, the thing is done. He could take life easily while engaged in railway and financial operations of great magnitude, and generally despatched his business in a couple of hours. 'He kept scarcely any books, but carried all his larger affairs in his head, and managed them without the least apparent anxiety or effort.' His education was of the scantiest—he could not spell; and read only two or three newspapers. Most letter-writers he considered to be idiots, who used twice as many words as necessary to express their meaning. If a long letter was handed to him he would struggle through part of it, hand it to a clerk, with the remark, 'Here, see what this fool is driving at, and tell me the gist of it.' His own letters, on the other hand were said to be models of clear and accurate expression. His large fortune was made chiefly from steamships and railways. Fulton's two steamboats in 1810 made him clear out of the existing trade in which he was doing very well. In 1841 his investments were yielding him £550,000 a year. At his death his fortune was stated as a round of ten millions dollars, or £20,000,000.

His son, William Henry, born in 1821, was also an able financier, leaving \$500,000 to his family of eight children. His father's possessions at that time were 1,274,000 sq. ft. of land.

in the *Academy des Beaux Arts* once
 at that time were 200 ft. in the
 these 200 belonged to the United

Kingdom, 100 to the United States, and 75 to France. The American millionaires, according to this authority, seem to have the most money. The names of some modern millionaires are as follows: Jay Gould, J. W. Mackay, John Jacob Astor, the Vanderbilts, Duke of Westminster, Russell Sage, Duke of Sutherland, J. Gordon Bennett, Duke of Northumberland, A Belmont, R Garrett, P. Morgan, Sidney Dillon, Cyrus Field, the Rothschilds, Lord Wolverton, &c. Not the least important name in any modern list, however, is the subject of our sketch.

Lieutenant Francis Paybody, ancestor of George Peabody, is said to have emigrated from St Alban's, Hertfordshire, in 1635. He was found settled as a man of capacity and influence at Topsfield, Massachusetts, in 1667, and there he died in 1698. His wife was a daughter of the Reginald Foster alluded to by Scott in *Marmion*, and in the *Lay of the Last Minstrel*. From this Topsfield Peabody came the American stock of that name; many of the descendants were ministers; one fell with Wolfe and Montcalm on the Plains of Abraham, another assisted at the capture of Ticonderoga and of Louisburg, and in the siege of Boston, another was at Bunker Hill.

George Peabody, the wealthy banker and the princely donor of more than one and a half million sterling for beneficent purposes, was born in humble life, in a two-story four-roomed house, in the town of Danvers, Massachusetts, February 18, 1795. Danvers is now named Peabody as a memorial of him. He grew up a good obedient son, known among his companions as a 'mother boy' from

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GEORGE PEABODY.

his devotion to his mother. Between 1803 and 1807 he obtained the limited education which the place supplied. Young Peabody at the age of eleven entered the grocery store of Sylvester Proctor as an apprentice, where he remained for four years, giving great satisfaction by his fidelity, promptness, and honesty. His earnings were faithfully handed over to his mother. At the age of fifteen he longed for a change, spent a year with his maternal grandfather at Thetford, in Vermont, then joined his elder brother, David, in 1811, in a draper's shop in Newburyport. The first money he is said to have earned here was for writing ballots for the Federal party. His penmanship was notable for its clearness and beauty. The burning of his brother's store led him to seek employment with his uncle, John Peabody, in Georgetown, District of Columbia. Here he became very popular and was generally liked for his honesty, tact, and politeness. When the war broke out in 1812, although under age for compulsory military service, he joined a volunteer company of artillery and was on duty for a time at Fort Warrenton, commanding the river approach to Washington.

At a certain age, and after two years spent under his uncle, he went into partnership in Georgetown with Elisha Riggs in the wholesale grocery trade. The partnership was a successful one. It was here he gained the first five thousand dollars of his afterwards large fortune. Peabody acted as a sort of bagman, passing goods on to friends through the western world of New York and Pennsylvania, or among



GEORGE PEABODY.



the plantations of Maryland and Virginia. He became acquainted thus with all sorts of people, and would lodge with farmers or gentlemen slave-owners. The business establishment was removed to Baltimore in 1815, and was so successful as to lead to branch establishments being opened in Philadelphia and New York; and about 1830, on the retirement of Mr Raggs, Peabody became senior partner in a large and flourishing business. The trade consisted chiefly in the importation of manufactured goods from Europe, with which was associated a kind of banking business.

While chief partner in the Baltimore firm, George Peabody had visited London in 1827 and during the ten years following he paid short visits to England, on business, finally settling in 1837 as merchant and money-broker, under the style of George Peabody & Co., of Warrford Court, City. He held deposits for customers, discounted bills, negotiated loans, and bought or sold stocks. He also exported British produce to America and brought back American produce. The firm was notable for honour, faith, and punctuality. At a time when many unfortunate failures in America shook the credit of the States in England, the Peabody firm stood to all its engagements. In

1835 he negotiated a sale of bonds for the state of Maryland, when other agents had failed, and his great act of beneficence was in giving to the state his commission of £40,000. He certainly merited the vote of thanks awarded to him by the Legislature.

On visiting this country found in him a

present to future generations.' Then followed a communication enclosing £4000, to aid in the prompt discharge of this debt, and suggesting that a lyceum be built for the delivery of lectures.

His after gifts to the Danvers Peabody Institute swelled his original benefaction to nearly £50,000. The building, which was opened in 1854, is a stately edifice. The lecture hall, on the upper story, can accommodate 750 persons. Behind the lecture platform hangs a full-length portrait of the generous donor. The library room is in the lower story. In December 1854, Peabody sent a donation of 2500 volumes including the 'Philosophical Transactions' of the Royal Society and a complete set of the *Göttingen Magazine*.

nineteen years old—such was his capacity and fidelity—partner in a respectable firm, which afterwards removed to Baltimore, and had branches established in two or three of our principal cities; and how, at length become the head of his house, and having crossed and recrossed the ocean many times in the transaction of his foreign business, he at last, in 1837, established himself permanently in London, having now created an immense business and amassed a princely fortune. Through all this career from poverty to opulence, that simple heart and kindly nature, which in youth divided with his orphan brothers and sisters the scanty earnings of his toil, and in later and more prosperous days expanded in social amenities and timely charities to his countrymen in a strange land—this true nature remained ever the same, untainted by that proud success which too often corrupts, mellowed only by those growing years which seldom fail to blunt our finer sensibilities. With a private life above reproach, and a professional character distinguished even among the merchant-princes of England, he had come to be pointed out, both at home and abroad as the model of a man and a merchant; how, all this time, his heart fondly turned to his native country, and how, true to her interests and her honour, in the darkest hour of her adversity, he stood up manfully in her defence, and, throwing patriotism, energy, and capital into the breach, sustained her credit, vindicated her good name, and won the gratitude and received the thanks of sovereign States.

The Hon. Abbott Laurence, who knew him well,

by yourselves and by friends in Baltimore, Philadelphia, Boston, and other cities, I shall very seriously interfere with the objects of my visit. I have therefore been obliged to come to the conclusion to refuse all invitations to dinner, with the single exception of my native town of Danvers in Massachusetts. I assure you most sincerely that I regret very much that my plans thus compel me to decline the high honour which you propose to confer upon me, and to deny myself the pleasure of meeting so many personal friends.

With great esteem and respect,

I am, gentlemen, your faithful servant,

GEORGE PEABODY.

His reply to the address of welcome from his fellow-townsmen is worthy of a place here :

MR ABBOTT AND FELLOW-TOWNSMEN—I have listened to your eloquent words of welcome with the most intense emotions, and return you for them my warmest acknowledgments. My heart tells me that this is no common occasion. This vast gathering, comprising many old associates, their children and their grandchildren, to welcome me to the home of my childhood, almost unmans me. Though Providence has granted me an unvaried and unusual success in the pursuit of fortune in other lands, I am still in heart the humble boy who left yonder unpretending dwelling many, *very* many years ago.

I have felt it necessary to decline many proffered hospitalities : but I could not resist the impulse which prompted me to accept yours, and to revisit the scenes once so familiar ; to take you again by the hand, and to tell you how it rejoices my heart to see you.

You can scarcely imagine how the changes to which you have referred impress me. You have yourselves grown up with them, and have gradually become familiar-

ised with all; but to me, who have been so long away, the effect is almost astounding. It is gratifying to find, however, that these transformations have gone hand in hand with your prosperity and improvement.

The solitary fields which were the scenes of my boyish sports now resound with the hum of busy labour; and the spirit of improvement, not content with triumph on land, has even converted Foster's mill-pond into solid ground, and made it the scene of active enterprise.

But time has also wrought changes of a painful nature. Of those I left, the old are all gone. A few of the middle-aged remain, but old and infirm; while the active population consists almost entirely of a new generation.

I now revert to a more pleasing theme, and call your attention to the brightest portion of the picture of the day.

One of the most pleasing and touching incidents of this morning is the large number of scholars who have come forth to bid me welcome, and who now surround me. In addressing a few words to you, my dear young friends, I would bid you remember that but a few years will elapse before you will occupy the same position towards your own children which your parents now hold towards yourselves. The training you are now receiving is a precious talent, for the use or abuse of which each will, on a future day, be called upon to give a severe account. May you then be ready to render up that talent with 'usury.' There is not a youth within the sound of my voice whose early opportunities and advantages are not very much greater than were my own, and I have since achieved nothing that is impossible to the most humble boy among you. I hope many a great and good man may arise from among the ranks of Danvers boys assembled here to-day. Bear in mind, however, that to be truly great, it is not necessary that you should gain wealth and importance.

Every boy may become a great man in whatever sphere Providence may call him to move.

Steadfast and undeviating truth, fearless and straightforward integrity, and an honour ever unsullied by an unworthy word or action, make their possessor greater than worldly success or prosperity. These qualities constitute greatness - without them you will never enjoy the good opinion of others, or the approbation of a good conscience.

To my young female friends I would say, Remember that there have been and are great women as well as great men—great in their domestic graces as daughters, as wives, and as mothers, and I trust that future times may record many a name so distinguished, whose seeds of good were sown within this town. And allow me to hope that my eye now rests upon some of them.

May the advice I have given you be impressed upon your young hearts. It is given with great sincerity by one who has had much experience in the world, and, although Providence has smiled upon all his labours, he has never ceased to feel and lament the want of that early education which is now so freely offered to each one of you. This is the first time we have met, it may prove the last; but, while I live, I shall ever feel a warm interest in your welfare. God bless you all!

There is also a Peabody Library at Thetford, Vermont, founded in 1866. George Peabody empowered Mr H. G. Somerby, London, to purchase many standard and useful books for the foundation of a library there. The motive which impelled him to make this gift was his sense of gratitude for kindness shown to him in early life by his uncle, Elephalet Dodge, and his wife, who lived here. A

full-sized portrait of the donor was added to the library in 1869.

Another princely benefaction was the bestowal of a million of dollars for the establishment of an Institute in Baltimore, comprising a large free library, lecture rooms, for the periodical delivery of lectures, and a gallery of art. In a letter written in 1837 referring to this benefaction, Peabody expressed the hope that it would never be made a theatre for the dissemination or discussion of sectarian theology or party politics, that it might never minister to political dissension, to infidelity, or to visionary theories of a pretended philosophy. He wished it conducted so that political and religious charity, toleration and beneficence might be taught there, and that it might continue to be 'a true friend of the oppressed of London.' The white marble edifice was completed in 1841, and Peabody was present at its opening. A day or two afterwards Peabody was greeted by about twenty thousand children, to whom the addresses were made and given by the first lecturers of the Institute. It was the first time that a large portion of Peabody's great wealth was applied through his patronage of the Institute to the same virtuous and beneficent ends.

sum of £150,000 was directed to be added by his trustees to the Peabody Fund in London, making in all £500,000. The trustees were Lord Stanley, president; assisted by Sir Curtis Lampson, Sir Emerson Tennent, Mr J. L. Morgan, banker, and Mr Somerby, secretary, who was the only one on the trust remunerated for his services. On March 12, 1862, Peabody had written these gentlemen, informing them that a sum of £150,000 stood in the books of George Peabody & Co., to be applied by them to the amelioration of the condition of the poor of London. The decision of these trustees was that the best plan with the money would be to furnish the labouring poor with comfortable tenements, at reasonable rates, in healthy localities. This is always one of the most pressing needs of a large town, where the poor, in spite of themselves, are too often crushed into vicious and filthy surroundings. Too often also overcrowding has a tendency to stunt both body and mind, and it is not easy to elevate those whose circumstances and surroundings not only drag them down, but keep them down. Sir Curtis Lampson estimated that if the money in hand is honestly dealt with for two hundred years, it shall in that time have accumulated sufficiently to provide for three-fourths of the industrious poor of London.

The Peabody buildings at Islington, which were opened in September 1865, consist of four blocks, comprising in all, one hundred and fifty-five tenements, with accommodation for six hundred and fifty persons. The buildings alone cost £31,690. Particular care has been exercised in the system

rent of four apartments more than 7s. 6d. The rent of three rooms ranges from 4s. 3d. to 7s. 6d.; that of two rooms from 3s. 3d. to 5s. 6d.; and that of one room from 2s. to 3s. 6d. These rents are no higher than the owners of the foulest dens demand and include the free use of sculleries, bath-rooms and water.'

'You are considerably criticised, I believe, but little understood.'—'Yes, that is so. Look here (and Mr Crouch handed me a London weekly paper), 'it is said that the Home Office forced the Board of Works to let us have land almost for nothing. So far from that being the case we paid 5s. a foot, or £10,890 an acre! Some say that the trustees, in following the system on which they have now acted for over twenty years, have departed from the expressed intention of the founder, and that the benefits of the fund are enjoyed by a class for which they were not originally designed.'

'That,' I interposed, 'is what the majority of people say.'—'Well, Mr Peabody, with whom three of the trustees lived on intimate terms, was fully cognisant of, and was consulted upon, the precise application of the funds bestowed by him; and four years after the date of his first gift, and subsequent to the construction and occupation of the Spitalfields and Islington buildings, he wrote to the trustees, "I cannot but express my gratification at the great success which has attended your labour. The capital will form a fund, the operation of which is intended to be progressive in its usefulness as applied to the relief of the poor in London so correctly defined in your recent report."

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of drainage and ventilation; dust and refuse are removed by means of shafts; the passages are kept clean and lighted with gas; and there is abundance of water. There are also free baths and laundries, with every convenience. The free and airy spaces which serve as a safe playground for the children are looked upon as a great boon by the tenants. For one room here the weekly charge is about two and sixpence, two rooms, four shillings; three rooms, five shillings. Peabody's conditions were, that the tenants be of 'an ascertained condition of life, such as brings the individual within the description of the poor of London, combined with moral character and good conduct as a member of society.' As a result the moral character of the tenantry is good, and habitual drunkenness is unknown.

In an interview in December 1889, with a representative of the *Pall Mall Gazette*, Mr J. Crouch, secretary of the Peabody Trust, furnished the following information: 'We have eighteen groups of buildings altogether, situated in Shadwell, Chelsea, Islington, Spitalfields, Bermondsey, Westminster, Old Pye Street, Blackfriars Road, Stamford Street, Southwark Street, Pimlico, Whitechapel, Bedfordbury, Great Wild Street, Orchard Street, Whitecross Street, Clerkenwell, and Little Coram Street. The trustees have thus provided 11,275 rooms, besides bath-rooms, laundries, &c., and these comprise 5571 dwellings—76 of four rooms, 1789 of three rooms, 2898 of two rooms, and 808 of one room. A census is taken four times a year. The last return shows that at Michaelmas these rooms were occupied by 20,455 persons. In no case is the

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'But are not your tenants now of a better class? The *Times* has hinted that clerks and first-class skilled artisans find their way into your houses.'—'The class of people we have now is just the same as that in Mr Peabody's time. There are now housed 448 labourers of all sorts including 1 docker, 299 porters, 166 police constables, 149 needlewomen, 127 carmen, 92 warehousemen, 89 charwomen, and craftsmen of poor standing. The average weekly wage of each head of a family in residence is £1, 3s. 9d. The more efficient class migrate, and become tenants of Sir Sydney Waterlow's Improved Industrial Dwellings, or other model houses, where the rents are higher.'

'Is it true that you reject applications when the parents have very large families?'—'No; or at least only to preserve decency and prevent overcrowding. Only the parents and one child under six may live in one room; parents and four children under twelve in two; parents and six children under twelve in three; and parents and eight children under twelve in four rooms. An adult living with a tenant counts as two children.'

'Now as to finances. May not the buildings be described as "going concerns"?'—'Well, the net profit on the receipts amounts to from $3\frac{1}{4}$ to $3\frac{1}{2}$ per cent. The net gain last year from rents and interest was £29,611. But the trustees have a total indebtedness of £279,333. You are surprised? Yet that is easily explained. The trustees bought from the Board of Works six sites, and on each they are obliged to build within eighteen months of purchase. So they had to borrow money; but

before the end of this year we hope to pay off £30,000. Until we are clear fresh building will not be commenced.

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Mr Peabody's princely benefaction was duly appreciated, and he became the recipient of many honours, some of which he accepted, and others were with characteristic modesty declined. The freedom of the city of London was conferred upon him; and an enthusiastic welcome was accorded to him when he appeared at the close of the Working-classes' Exhibition in the Guildhall in 1866. This same year he declined a baronetcy, and the Grand Cross of the Order of the Bath. He was asked what gift, if any, he would accept. His reply was: 'A letter from the Queen of England, which I may carry across the Atlantic and deposit as a memorial of one of her most faithful sons.' The following letter was accordingly received from Her Majesty:

WINDSOR CASTLE, March 28, 1866.

The Queen hears that Mr Peabody intends shortly to return to America; and she would be sorry that he should leave England without being assured by herself how deeply she appreciates the noble act, of more than princely munificence, by which he has sought to relieve the wants of her poorer subjects residing in London. It is an act, as the Queen believes, wholly without parallel, and which will carry its best reward in the consciousness of having contributed so largely to the assistance of those who can little help themselves.

The Queen would not, however, have been satisfied without giving Mr Peabody some public mark of her sense of his munificence; and she would gladly have conferred upon him either a baronetcy or the Grand Cross

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in the land of my birth; where, together with the letter which your Majesty has addressed to me, it will ever be regarded as an evidence of the kindly feeling of the Queen of the United Kingdom toward a citizen of the United States.

I have the honour to be

Your Majesty's most obedient servant,

GEORGE PEABODY.

This miniature of the Queen is mounted in an elaborate and massive chased gold frame, surmounted by the royal crown; is a half-length, fourteen inches long and ten wide, done in enamel, by Tilb, a London artist, and is the largest miniature of the kind ever attempted in England. It has been deposited along with the gold box containing the freedom of the city of London, in a vault in the Institute at Peabody; also the gold box from the Fishmongers' Association, London; a book of autographs, a presentation copy of the Queen's first published book, with her autograph; and a cane which belonged to Benjamin Franklin.

People came in thousands to the inauguration of the Peabody statue in London in 1869. The Prince of Wales delivered a brief address, in which he said that it afforded him the deepest gratification to pay a mark of tribute and respect to the name of the great American citizen—the great philanthropist. England could never adequately pay the debt of gratitude which she owes to that man: London especially, to which his wonderful charity had been so liberally distributed. His name would go down to posterity as one who had tried to ameliorate the

condition of his fellow-citizens, and especially to benefit their moral and social character.

Mr Motley, the American minister, made the following reply:

May it please your Royal Highness, my Lord Mayor, ladies and gentlemen I thank you sincerely for the very cordial reception you have given me, and his Royal Highness for the kind and courteous words he has spoken. I should be glad, as an American citizen, to pronounce a fit eulogy on our great philanthropist, but the brief and rapidly fleeting moments allotted on this occasion will not permit such eulogy. Nor is it necessary. His name alone is eulogy enough. Most fortunate and most generous of men, he has discovered a secret for which misery might sigh in vain—the art of keeping a great fortune to himself so long as time shall be. In this connection, I have often thought of a famous epitaph inscribed on the monument of an old Earl of Devon—one who was commonly called ‘the good Earl of Devon’—No doubt, the inscription is familiar to many who now hear me—‘What I spent, that I had, what I saved, that I had, that which I gave away remains with me—And what a magnificent treasure, according to these noble and touching words, his our friend and the poor man’s friend preserved for himself to time and he shall be no more!’

And a woman to be his country shall rehearse
When all the teachers of this world are dead.

If all men in the world he least needs a monument; but, as I want to be erected, I am glad that the task has been committed to the great American sculptor (W. W. Story), whom I have had the pleasure and happiness of calling my intimate friend for many years. And, during a recent visit to his home, I had the great fortune of seeing this monument which has just been unveiled in the busy heart of

England's great metropolis by the royal hand of England's Prince. I saw it grow, day by day, beneath the plastic fingers of the artist; and it was my privilege on one occasion—a privilege I shall never forget—of seeing Mr Peabody and his statue seated side by side, and of debating within myself, without coming to a satisfactory conclusion, whether, on the whole, if I may be allowed so confused an expression—whether the statue was more like Mr Peabody, or Mr Peabody more like the statue. It is a delightful, it always will be a delightful thought, that the thousands and tens of thousands who daily throng this crowded mart will see him almost as accurately as in the flesh. And the future generations—generations after generations, the long, yet unborn, but, I fear, never-ending procession of London's poor—will be almost as familiar with the form and the features of their great benefactor as are those of us who have the privilege and the happiness of knowing him in the flesh. Your Royal Highness and my Lord Mayor, I beg to thank you for your courtesy.

A replica of this bronze statue, which stands on the east side of the Royal Exchange, London, was erected in Baltimore in 1888.

As might be expected, the great philanthropist was now pestered with letters by people appealing for money. This was especially the case during his last visit to America. But he would never attend to individual appeals, and his letters were opened and read by his sister, who only retained those deserving of attention. His next great gift was £700,000 for the promotion of education among the freed slaves in the southern states of America. As a mark of appreciation, congress gave him a gold medal bearing on one side his profile.

and on the other this inscription, 'The people of the United States to George Peabody, in acknowledgment of his beneficent promotion of universal education.' Towards the same good end the publishing-house of D. Appleton & Co. gave a hundred thousand volumes of school-books; and A. S. Barnes & Co., five thousand volumes of 'The Teachers' Library,' and twenty-five thousand school-books.

It was a beautiful and kindly thought which led him to erect a church (Orthodox Congregational) at Georgetown, Massachusetts, to the memory of his mother. The following words are inscribed on a marble tablet: 'Affectionately consecrated by her children, George and Judith, to the memory of Mrs Judith Peabody.' Whittier wrote:

The heart, and not the hand, has wrought,
From sunken base to tower above,
The image of a tender thought,
The memory of a deathless love.

During his visit of 1866 he had given Georgetown a public library. On being thanked for his many gifts, he said: 'If it has been as pleasant to you to receive as it has been to me to bestow, you have enjoyed a great deal.'

Even after giving away more than one and a half million sterling in his lifetime, the amount of property left by him at his decease amounted to about one million sterling. All his near relations, one brother, one sister, and about fourteen nephews and nieces, benefited by his benefactions. He would have felt he was doing wrong in enriching the public at their expense. The following is a list of his

more important benefactions, to which, in one or two cases, accrued interest has been added :

To the Peabody Institute, Baltimore, Maryland. . .	£300,000
To the Southern Education Fund.	700,000
To Yale College.	30,000
To Harvard College	30,000
To Peabody Academy, Massachusetts	28,000
To Phillips Academy, Massachusetts	5,000
To Peabody Institute, &c, at Peabody, Mass . .	50,000
To Kenyon College, Ohio	5,000
To Memorial Church in Georgetown, Massachusetts .	20,000
To Homes for the Poor in London	500,000
To Libraries in Georgetown, Mass. and Thetford, Vt. .	2,000
To Kane's Arctic Expedition	2,000
To different Sanitary Fairs	2,000
To the State of Maryland	40,000
To unpaid moneys advanced to uphold the credit of States	8,000
Total	£1,722,000

Apparently George Peabody loved England, & liked staying in London, for he said: 'On point I am somewhat of a Cockney. I believe London air and London living.' He died in London Square, November 4, 1869. After a funeral service in Westminster Abbey, his remains were conveyed to America in the English war-ship *Arch*, and amidst a great concourse of people, beside those of his mother at Harmony Grove, Mass.

The *Times* said: 'The news of Mr Peabody's death will be received with no common sorrow on both sides of the Atlantic. The sentiment of regret will not be a mere passing tribute of gratitude to a munificent benefactor. Mr Peabody

through a long life, accumulated manifold titles to be lamented. He was an ardent patriot, and loved abroad as much as at home. He was no courtier; yet he was honoured by sovereigns and princes. He was profuse in his charity, which pauperised nobody. He was a philanthropist who was liked as well as honoured. There was nothing hard or narrow about his philanthropy. He simply did whatever good came in his way.'

The *Daily News* said: 'Mr Peabody was not a man of impulsive, emotional benevolence, but rather of judicious, widely-spread beneficence. His liberality was not posthumous. He gave from his own substance, and did not surrender what death wrested from him. His services, both to his native and adopted country, were fittingly and graciously recognised in royal letters and the thanks of congress. Merchants, in passing his statue daily, do not need to learn from the consummate man of business how to gain money: his career may teach them how it may be wisely spent.'

In appearance George Peabody was slightly above the medium height, with a full round face beaming with benevolence. He seldom laughed, it is said, but had a smile for everybody. His nature was not impulsive, and he never spoke hurriedly. He usually lived in furnished lodgings when in London, or made his home with his friend Sir Curtis Lampson. His munificent charities, as has been remarked, were not the promptings of temporary vanity, or any sudden freak of old age, but were the careful fulfilment of long-cherished designs, which gave him a healthy motive for the

acquisition of wealth. He once said to an old business partner: 'Mr J——, it has been my constant prayer to God for upwards of twenty years, that I might be enabled to accumulate a large sum of money to bestow in charity to the poor.' The wonderful list of benefactions mentioned above shows how his prayer was answered. Well might the Hon. R. C. Winthrop call him 'the brave, honest, noble-hearted friend of mankind' His success was the result of many contributing causes, but was chiefly due to his integrity, industry, the judicious use of opportunity; by his splendid capacity in finance, aided by temperance and fine physical health.

The following poetical tribute appeared in the *New York Independent*:

Nations have vied to do him honour—him
Whose royal heart went out to all his kind;
Whose hand e'er proved the princely almoner
To do its generous bidding. Now in death
Each throbbing pulse is stilled. Fold the white hands
Upon the quiet breast their work is done'

Give him brief place 'mongst England's titled dead,
Where kings and warriors, borne with regal pomp
And rites imposing, lie in gilded state,
While o'er them banners wave, and music swells;
Where, wreathed with fadeless laurel, poets sleep.
Vain are these empty pageants! Better far
The widow's blessing and the orphan's tear,
In grateful memory of such kindly acts
As graced *his* life, and crowned it at its close.

Blow gently, gales! and waft o'er summer seas
The gallant convoy with its precious freight

In his far childhood's home, 'mid rural scenes,
In sweet seclusion from the world's turmoil,
There let the good man rest !

No costly pile,
Graven with the shining record of his deeds,
Shall tell the world that here a conqueror lies ;
His cenotaph is seared in every clime ;
On every shore where sweeps the ocean-surge
Lingers the echo of his nobler time.

Surely the name of George Peabody will never die out of the memory of those he has benefited in the great metropolis and in his native land. Following in his footsteps, we have the noble example of Sir Edward Guinness, Sir Sydney H. Waterlow, Baroness Burdett-Coutts, and Mr Alexander's generous offer made in May 1889, through Lord Salisbury, to erect a building for the Historical Portrait Gallery, a site for which was found at the back of the existing building in Trafalgar Square.

OTHER GREAT BENEFACTORS TO LONDON.

At the weekly meeting of the London County Council, on 12th November 1889, a letter was read from Sir Sydney H. Waterlow, in which he stated that he desired to present to the council, as a free gift, his entire interest in his estate of nearly twenty-nine acres in extent, situate on the southern slope of Highgate Hill, in the parish of St Pancras. Sir Sydney also announced his intention to pay over a sum of £6000 in cash to purchase the freehold interest on two and three-quarter acres of leasehold land, a portion of the above. A vote of thanks was passed to Sir Sydney H. Waterlow for his noble gift.

of Lord Rowton, Mr Ritchie, president of the Local Government Board, and Mr Plunket, First Commissioner of Works, a sum of £250,000 to be held by them in trust for the erection of dwellings for the labouring poor. Of this amount, £200,000 was to be expended in London, and £50,000 in Dublin. The income derived from the rents of these houses was to be reinvested, with a view to the further development of the scheme. In a communication he made to the trustees, Sir Edward Guinness informed them that he had long felt the gravity of the evils which follow from the insanitary nature of houses inhabited by large numbers of the poorest of the labouring classes, and that the object he had in view was to provide clean and healthy homes for people somewhat poorer than those who, as experience proves at present, avail themselves of the existing artisans' dwellings, and to show that this can be done on a sound financial basis. After considerable inquiry and consultation with the gentlemen who consented to act as trustees, and with various authorities on the subject, Sir Edward Guinness had reason to believe that this object could be accomplished, and that the tenements let at such rents as would place them within the reach of the poorest of the labouring population. Should the experiment prove successful, it was hoped that it would lead to many other similar efforts in the same direction, with the result that great benefit would be conferred on a class probably more highly rented, and certainly more badly housed, than any other class in the community.

GIFT OF A HUNDRED THOUSAND POUNDS TO FOUND
A HOSPITAL CONVALESCENT HOME.

Sir William Savory, senior surgeon of St Bartholomew's Hospital, published a letter in the *Times*, January 1, 1890, which had been addressed to him by a donor whose name was not disclosed, and who had asked Sir William and Mr Cross, the secretary, to join with him as trustees for the administration of a fund of £100,000, which he had given for the establishment of a convalescent home in connection with some of the London hospitals. The donor in his letter said: 'Every one familiar with the subject knows that patients on leaving hospital have too frequently to go back to unhealthy homes and surroundings, and resume the hard battle of life before they are in any degree physically prepared for it. The result is that in a vast number of cases, after struggling for a time, they again break down and return for hospital treatment in a more hopeless state than ever. The permanent advantage to be gained, at the critical convalescent stage, from a few weeks' enjoyment of pure country air, good food, and kindly nursing is beyond all reckoning. Three or four of our larger hospitals have already convalescent homes specially attached to them, which render incalculable benefit to those who are constantly passing from the hospital wards to their healthful and beneficent shelter, but the great majority still lack those essential adjuncts, and it was to fill up this gap that the present scheme was devised. An establishment on the comprehensive scale proposed could not be founded and endowed

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for less than £300,000 or £400,000. When first interested in the matter I indulged the hope that half a dozen of our wealthier capitalists might be induced to join with me in contributing £50,000 apiece towards it, and that the financial part of the work could thus be accomplished with little effort. Owing either to the immaturity of the scheme and its somewhat ambitious proportions, or to my own inefficient advocacy, that expectation was not realised. I have now resolved to found the institution out of my own resources, although, of necessity, on a greatly reduced scale.





faithfully, your
Luciah Mewon

SIR JOSIAH MASON.

JOSIAH MASON was what is usually termed a self-made man, who started life with no advantages of birth or training. He was taught no trade, served no apprenticeship, but was preserved from a shiftless and profitless career by his own natural resolution, ingenuity, and industry. His paternal grandfather was a working bombazine weaver at Kidderminster, with some mechanical and inventive power. His father followed the paternal trade at first, which he exchanged for carpet-weaving, and was latterly a clerk in the employment of a carpet manufacturer at Kidderminster.

Josiah, the subject of our notice, was born at Kidderminster, 23d February 1795. His education was of a very meagre kind; he attended a dame school for a short period, and began to try to earn a livelihood in his eighth year, by selling cakes on the streets. He would go to the bakers, and buy cakes at sixteen to the dozen, put them

invalid brother, so he began as a cobbler by mending shoes; then he bought some leather, and tried his hand at a pair of soles. Next he tried shoemaking proper, and took a pair of shoes he had made to Mr Clymer, the principal shoemaker in Kidderminster, and asked for employment. But by putting in the best leather and the best work, he says, 'I found I couldn't make it pay, and must become bankrupt, and so I gave it up.'

Meanwhile he was striving to improve a very defective education by teaching himself writing. This he also turned to profitable account by getting occasional employment as a poor man's casual letter-writer. To this was added the writing of valentines, 'coloured' and 'plain,' and gathering money enough, he managed to buy a few books, which stimulated his taste for reading, and led him to borrow others in the line of theology, history, and science. Light literature in the shape of novels and poetry he seems to have avoided then and all his life afterwards. He also had lessons, which helped him, at the Unitarian Sunday School—the Kidderminster Old Meeting-house, formerly Richard Baxter's chapel—and also by attendance at a Wesleyan Sunday School, where, every other Sunday, he went to make pens for the use of the scholars. His next attempt at settled employment, after his shoemaking experiments, was to assist his mother in a small shop she had opened in 1812 for the sale of groceries. Many of the customers were tramps and beggars, who did well in their wandering life, and who have since once and for all given up their life, at that time selling at a price a

into a couple of baskets, neatly fitted up by his mother, and go the round of those who had learned to be his regular customers. When his cakes and rolls were disposed of, Mason, ready to turn his hand to any honest bit of work, would help the grocers who were overburdened with copper money to count it, and wrap it up in five-shilling packets, for which he received *one penny for every pound he dealt with*. His mother, who was a clean, thrifty woman, encouraged him in his next venture, which was to hawk fruit and vegetables from door to door, his merchandise being held in panniers slung on the back of a donkey. His father's homely advice to him at this period was, '*Joe, thee'st got a few pence; never let anybody know how much thee'st got in thee pockets.*' It was part of his nature to be silent about his gains, and only his great enterprises and his vast benefactions revealed his wealth to the general public.

Such was Josiah Mason's life until he was fifteen, when he grew tired of trade in the streets, and wished for some more settled employment, partly because he wanted to be beside an invalid brother who was confined to his room. One night he was watching an old shoemaker making a 'wax-end' in the twilight, and as age had dimmed the cobbler's vision, he was doing it rather imperfectly. Young Mason stepped up and offered to try to help him. The old shoemaker said he never had a neater wax end, and so young Mason watched him until he had studied the process of shoemaking, to venture a trial of the business his father's occupation which had him.

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pound, and loaf-sugar at the rate of six shillings pound. A bakehouse was added to the little shop which young Josiah superintended. Besides this he turned his hand to some handicrafts, and tried to turn carpenter and blacksmith work, then painting, made some progress in each, but mastered none of them. Carpet-weaving he began in 1814, when nineteen years old, and mastered the business; but, dissatisfied with his prospects and the low wages, his average earnings being one pound a week, he turned his eyes toward a better industrial field.

A Christmas visit to some relatives in Birmingham decided his fate, and formed the turning-point in an afterwards successful career. He married his cousin, Anne Griffiths, in 1817, when he was twenty-two years of age, and she proved a devoted and affectionate wife. After his marriage, he lived in Baggott Street, and then in a house and small factory in Legge Street, where he had charge of his uncle's business of gilt-toy making. This business included the making of common jewelry, gilt-rings, buckles, chains, fancy buttons, clasps, &c. Mason devoted himself for six or seven years to his uncle's interests with the hope and under the promise that he would eventually have a share in it himself. He threw himself into the concern, and retrieved its misfortunes, caused by the sudden flight of a former partner, until it became profitable. Mason naturally expected his uncle to implement his promise of a share in the business he had saved from ruin. But he was doomed to disappointment, for his uncle never did so, and the business was sold to Mr Bakewell, a mathematical-instrument maker. Mason

remained with his new master for eighteen months after the transfer.

In 1822, after having left the gilt-toy business, he was walking in the street, in a not over-cheerful mood, wondering what he would do next, when a strange gentleman addressed him by name, and asked if it was true he was out of employment. On a reply in the affirmative, the stranger said: 'Then I know some one who wants just such a man as you, and I will introduce you to him. Will you meet me to-morrow morning at Mr Harrison's, the splitting maker, in Lancaster Street?' 'I will,' said Mason. This gentleman was Mr Heeley, a toymaker, who introduced Mason next morning to Mr Harrison, by saying, 'Here, I have brought you the very man you want.' Mr Harrison was a little cautious, however, and said in reply, 'I have had a good many young men come here, but they are afraid of dirtying their fingers.' Hearing this, Mason involuntarily opened his hands, looked at them, and, as if speaking to himself, said: 'Are you ashamed of dirtying yourselves to get your own living?' Mr Harrison struck by his reply, and satisfied as to Mason's capacity, after the inquiries he made, said to him: 'I have built myself a cottage and am going to it on such a day. I shall take my furniture out of this house; you can come and live here, and bring your furniture in.' No agreement was made as to remuneration.

Young Mason came to live in the house in Lancaster Street, with workshops behind it and a garden beyond, took charge of the business, and for the first year had what money from the receipts was

needed for his household expenses. At the end of a year Mason suggested that some agreement should be arrived at, when Mr Harrison hinted that he was willing to sell the business to him. Mason did not find anyone willing to trust him at that time, when Mr Harrison, having no one dependent upon him, generously made what was practically a gift of the business to Mason. But it took the form of a sale. 'Give me,' said Mr Harrison, '£500 for the stock and the business, and pay me that amount out of the profits as you make them.' Within less than a year of the time that the first £100 was handed over, the whole amount was paid. No wonder that a close and tender friendship existed between Mason and Harrison for the rest of their lives. Although Harrison had no monetary interest in the concern, he became a constant visitor at Lancaster Street, and gave the young man his sympathy and advice, and when the day's work was over, he would frequently be found at Mason's fireside. Mason was never tired of extolling the kindliness, honesty, and sterling qualities of the friend to whom he owed this first great lift in his successful career.

Mason was now (1825) master of a good and profitable business in his thirtieth year. In 1828, he was obliged to extend his premises. By an important invention in the split-ring trade, in 'bevelling' hoop rings by machinery, he gained £1000 in one year. Then he added steel-pen making to the business. As far back as 1780, his friend Mr Harrison had made some steel-pens for the aristocracy, but these were not for sale. A great advance in early pen-making was the use of machinery

in 'slitting' them, enabling them to be sold cheaply. The three persons who mainly developed the trade were Mitchell, Gillott, and Mason.

Mason gained his connection with Mr James Perry, who had been in the pen trade since 1825, in this way. 'About 1829,' he says, 'I saw in a book-shop in Bull Street, Birmingham (Mr Peart's), nine "slip" pens on a card, marked three-and-sixpence. The novelty, and the thought of Mr Harrison's pen, induced me to go in. Mr Peart was writing with one of the pens. He said it was a "regular pin." I instantly saw that I could improve upon it, and offered to buy one of the pens. Mr Peart, however, would not sell less than the whole card; but at last he consented to sell me the one he was writing with, and so I bought the "pin" for sixpence. I returned home, and made three pens that very evening, and enclosed the best of the three in a letter, for which I paid ninepence postage—what a change now to only a penny! I had not the slightest knowledge of the maker; but having with difficulty made out the letters stamped upon the pen I had purchased to be "Perry, Red Lion Square, London," I sent my letter there. This brought Mr James Perry to 36 Lancaster Street, the following day but one, by eight o'clock in the morning; and from that moment I became a steel-pen maker. Perry & Co were my only customers for many years. From our first interview to the present time (1873), I have been the sole and only maker of the Persian and the steel B-pens sold under Perry's name.' The first thing that Perry proposed was that Mason should be bound down to make pens only for them; so

Mason sank his individuality, and only Perry's name was to appear. At first only small quantities were sold. During 1829-30 supplies of twenty or thirty gross at a time were ordered. A lot of one hundred gross was sent to London in November 1830; in 1831, pens to the value of £1421 were made by Mason for Perry; business increased, more work-people were engaged, and Mason became the largest penmaker in the world.

He was also the first to make the cedar pen-holders, with metallic receptacles for the 'slip' pen. About 1855, A. Somerville & Co. gave the pen trade a new start by selling on the Continent; two years later the pen-works were again increased; in 1871, Mason purchased Somerville's business; and at the end of 1875, when the output exceeded 32,000 gross weekly, he sold the works to the trustees of a company carrying on business under the name of Perry & Co., Limited. About 1000 work-people were at that time employed, four-fifths of whom were women, about sixty tons of pens were constantly in movement throughout the place; a million and a half pens sometimes going to a single ton. Although Mason's name was long kept in the background, owing to the fact that he made pens for Perry, yet he stood foremost in the trade through seniority in the invention of the machine slit, and in respect of annual production.

In 1842 Mason joined Mr Elkington in the electroplating trade, became his business director, finding the money and laying out the plans for the workshops and show-rooms in Newhall Street, Birmingham. He embarked in this new business with all his

characteristic energy, and by electroplating articles in common use, such as spoons and forks, a wider demand for their goods was created; show-rooms were also established in London and Liverpool, and the great Exhibition of 1851 clearly demonstrated to the world that Elkington and Mason stood at the head of the electroplating trade. This partnership, which was characterised by good feeling and rectitude on both sides, terminated in 1865.

Owing to the difficulties encountered at the outset, the trade might have been driven away from Birmingham, but for his energy, backed by large capital. Of his quickness to adopt what appeared to be new and advantageous methods of work, we have an example in his treatment of Dr (afterwards Sir) C. W. Siemens, who came a stranger from Germany, with a new process of electroplating, and who left £1600 richer through Mason buying his patent for a new method of electro-deposition. Another German, Herr Krupp, afterwards Baron Krupp of Essen, received £10,000 for the patent for machinery to roll the metal 'blanks' from which spoons and forks are made, and his machinery is still in use. This sum formed the nucleus for the foundation of Krupp's now gigantic works at Essen. More than once Krupp invited Mason to become a partner in his great concern, but the latter declined as he found sufficient to absorb his capital and attention in Birmingham. Mason had also much to do in organising the Pembrey copper-works in South Wales, in which he was for a time partner.

Josiah Mason never was of the ordinary type of money-making men; though living plainly, he did

not accumulate wealth for the mere pleasure of its accumulation, but regarded it as a means of doing good, and as an important stewardship. He established in 1858 an almshouse for aged women, and an orphanage for girls at Erdington, the forerunner of the present magnificent orphanage.

He determined to build another orphanage to receive one hundred children, which he thought might be erected and endowed for £100,000. Thinking the matter over, his idea grew until it embraced two hundred children, and ultimately five hundred. In 1860, very quietly, without the knowledge of a single person save those immediately concerned, the present orphanage was begun. When completed in 1869, the whole was valued at £200,000, exclusive of the £60,000 spent upon the buildings. Only one condition is assigned as the qualification for admission, that 'every child shall be of or under the age of nine years, the legitimate child of poor parents, both then dead.' There is no restriction as to locality, or religious persuasion, and children admitted may remain in the orphanage, if boys, until they are fourteen, and if girls, until they are eighteen years of age. The administration of the trust, and the management of the orphanage, is vested in a body of trustees who are always to be laymen and Protestants. Only the English language and grammar were to be taught: they are trained in industrious habits, to sew, bake, cook, wash, and other household duties. And, 'under the deep conviction that the fear of Almighty God is the beginning of all true wisdom, the said Josiah Mason doth hereby declare it to be his special

desire and direction that the children shall be carefully instructed in the knowledge of the Holy Scriptures, and taught to love, reverence, and obey the doctrines and precepts therein graciously revealed.' The endowment consists chiefly of land in the neighbourhood of Birmingham, the income from which is about £10,000, and is on the increase.

The orphanage fronts Bell Lane, behind the Birmingham and Lichfield turnpike-road, at Erdington, and occupies about thirteen acres, with playgrounds, plantations, garden-ground, and fields. The building, which is Lombardic in design, is bold and massive, and commands fine views of the surrounding country. It is wonderfully well arranged and well built; the ventilation is perfect, and comprises play-rooms, class-rooms, bath-room, infirmary, dormitories where every child has a separate bed, swings, and gymnastic appliances. All the cooking is by steam, this and the oven for baking and the ventilating system are Mr Mason's own planning, his mechanical skill and practical scientific knowledge being therein called into play. One writer says that, throughout all the arrangements, Mr Mason manifested a tender thoughtfulness and loving care for the comfort and happiness of the children, as great as if he had been contriving a house for children of his own.

The founder knew all the children, and was known and loved by them in return. The infants would trot up and put their tiny hands in his; the elder children brightened at his approach. He had a kindly look and a fatherly word for all, and the attendants one and all seemed permeated by his

own benevolent spirit, 'making the whole place what the founder desires it to be, a home for those who are homeless, a family circle for those who have lost their natural protectors.'

'A great work is best described in the simplest language. Therefore, without preface, we say that last Saturday,' said the *Birmingham Daily Post* on 2d August 1869, 'witnessed the completion and dedication of one of the noblest works of charity in our time, or perhaps in any time—the transfer to the appointed trustees of Josiah Mason's Almshouses and Orphanage, at Erdington, near Birmingham. By the desire of the founder, a man of simple character and retiring habits, the event was quite unmarked by ceremony. There was just a quiet meeting of half a dozen gentlemen, the first trustees, at Mr Mason's house at Erdington.

'A stranger might have supposed that some routine business was in course of transaction—the administration, may be, of a charitable institution of an ordinary kind. Yet, in truth, the occasion was one of surpassing and unprecedented interest, for at that quiet meeting a stately building, valued at £60,000, and a more than princely endowment, estimated at £200,000, the free and wholly unaided gift of one generous and large-hearted man, passed from private hands, and became the heritage of the orphan and the poor for ever. We said just now that a great deed is best described in simple terms. This brief record justifies the remark. No flourish of rhetoric or artifice of language could set forth the grandeur of this donation with half the eloquence of the unadorned statement that a single man—a Birmingham-

ham manufacturer, known in person to but few of his townsmen, and desiring to be known only by his works—has during his lifetime freely given the magnificent sum of more than a quarter of a million for the establishment of a vast educational charity. Such uses of wealth at once justify and consecrate wealth.

Henceforth the name of Josiah Mason will stand beside George Peabody—the two being linked together as those of men keeping in mind the divine injunction “The poor ye have always with you;” and with this, remembering themselves not as owners but as stewards of the means with which Providence had endowed them. There is a curious parallelism between the two benefactions—each equalling the other in amount both given by men who beginning very humbly, had grown rich by industry and perseverance in trade, both directed towards the relief of present distress, and the future elevation of the working-class. The resemblance between the two may be carried yet further, for both these same benefactors were born in the same year in the same month, and within a few days of each other. Mr Peabody, on the 18th of February 1793, and Mr Mason on the 23d of February, in the same year. Here, however, the parallel diverges a little, for while Mr Peabody’s munificent gifts to the poor of London were presented to trustees for them to arrange a scheme of application, Mr Mason’s noble work is wholly his own, down to the smallest detail; the arrangement of the building, the provisions of the trust, and the complete organisation of the charity having occupied his mind for years. In a

word, this noble gift—an honour to humanity, and a glory for the town to which the donor belongs—is in all its parts, plan, design, detail, and means of sustenance the work of a single man and a single mind.’

The *Birmingham Daily Post* described the ceremony of opening the Science College as follows: ‘On the 23d February 1875, the foundation-stone of Sir Josiah Mason’s Scientific College was laid by the founder, who then celebrated his eightieth birthday. The college, by its foundation deed, was established to provide instruction, as far as practicable, in the following subjects: Mathematics, abstract and applied; physics, both mathematical and experimental; chemistry, theoretical, practical, and applied; the natural sciences, especially geology and mineralogy, with their application to mines and metallurgy; botany and zoology, with special application to manufactures; and physiology, with special reference to the laws of health; and the English, French, and German languages; and the scheme may in the discretion of the trustees include all such other subjects of instruction as will conduce to a sound, practical knowledge of scientific subjects, excluding mere literary education. As regards the admission of students, there is no restriction as to sex, creed, or birthplace, but, other things being equal, preference is to be given to candidates who have been educated in Sir Josiah Mason’s College at Edington, and after these to persons born in Birmingham or Kidderminster. So far as the governing body and teaching staff, the intention is that the trustees must be “laymen

and Protestants;" the teachers, however, may be either clergymen or laymen, no test or condition being imposed upon them.

The ceremony of laying the foundation-stone took place in the presence of representatives of the corporation, the magistrates, and various educational institutions of the town. In acknowledging the subsequent presentation of an address Sir Josiah Mason gave an interesting autobiographical sketch, in which he stated that he was born in Kiddleminster, and as a youth worked at a variety of trades—taking, shopkeeping, carpet weaving and others. When he came to Birmingham, in his twentieth year, he worked at gilt toy making, and ten years later, with £20 of savings as his whole fortune, he was brought into association with Mr Samuel Harrison, the inventor of split rings, and to whose business he afterwards succeeded. Subsequently he added to that business the trade of steel pen making which he had since followed for more than forty-seven years, first as the maker of the well-known Perryian pen, and later in his own name, until he had developed the works into the largest pen factory in the world. This business, and that of split-ring making, were his sole occupations until 1840, when he became associated with Mr G. R. Elkington in applying the great discovery of electro-deposition. Subsequently he and Mr Elkington added to this the establishment of copper-works in South Wales. Since the death of his friend Mr Elkington, however, he had restricted himself to his original work as penmaker and split-ring maker, with an occasional deviation into other employments in which science had been

the remains of his wife. The following memorial card was issued :

'In affectionate memory of Sir Josiah Mason, Knight, founder of the Orphanage and Almshouses at Erdington, and the Mason Science College, Birmingham Born at Kidderminster, February 23, 1795. Died at Erdington, June 16, 1881

'I delivered the poor that cried and the fatherless, and him that had none to help him.

'By the blessing of the Lord I profited and filled my winepress like a gatherer of grapes Consider that I laboured not for myself only, but for all them that seek learning'

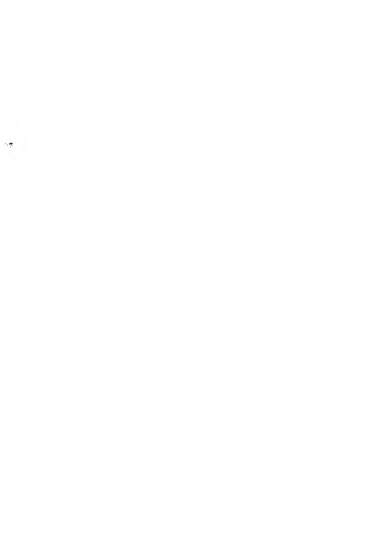
Sir Josiah Mason in personal appearance had a broad and high forehead, keen deep-set eyes; the lines of his mouth were strong and firm, and displayed resolution and tenacity of purpose. He could be firm, eager, and stern when business was under consideration, and was no less animated, tender, winning, and affectionate when in a benevolent or 'off-business mood.' He was good at bargain making, and enjoyed it; knew well the value of money in the earning; but, as we have seen, was capable of great acts of beneficence. As a business man he was just; if a servant was found faithful, skilful, and laborious, he was well rewarded, but no one needed to attempt to serve him who was not worth his salt. He had the rare faculty of seeing by intuition what enterprise would or would not succeed; he spent lavishly against the best advice of many well-wishers more than once, and afterwards gained largely. He said, 'I like to embark in an enterprise only when one or both of two things

are connected with it, a great difficulty to be overcome, or a large amount of capital to be laid out.' Matters involving thousands of pounds he would consider and dispose of with great rapidity. It is said he was in the habit of sitting thinking quietly and undisturbed for half an hour, and often for an hour, before he went to bed. He then revolved in his mind the events of the day, and made his plans for the morrow. To plans made in this way he ascribed the greatest successes of his life.

He found pleasure in work, and was a rigid economist of time, every hour having its occupation; even in his eightieth year he showed a wonderful amount of energy and industry. His faculty of organisation was marked in all he undertook, in his home, factories, and charities. In character and speech he was simple, straightforward, and free from petty vanity. He was silent to others about his wealth; when growing wealthy, as unostentatious as ever; at home, he was simple in his tastes, his chief relaxations were gardening, music, and a taste for pictures. He was sincerely religious, and believed in the guiding hand of Providence in all the critical periods of his career.

The best account of his career is the *Memoir* by

† Thackeray Bunce, to which we have been much





ANDREW CARNEGIE.

ANDREW CARNEGIE has taken full advantage of that 'tide in the affairs of men, which, taken at the flood, leads on to fortune.' In his case it has led him on to many fortunes. He has never held a position that he has not made the most of, and which has not proved a stepping-stone to something better. As a telegraph operator he was quick to see that messages might be taken down from the click of the instrument. When promoted later to a position on the Pennsylvania Railroad, he devised a method of working the traffic which has since been followed there and elsewhere. For the promotion of Mr Woodruff's sleeping-car invention he organised a successful company, and made money by it. The purchase of a valuable oil-farm at a low figure brought in money to himself and his brother investors at a marvellous rate, and was but the prelude to bigger schemes. When on a visit to Britain, he was quick to perceive the revolution which Sir Henry

Bessemer's method of transforming iron into steel would work in the markets and railways of the world. Bessemer's method was adopted at Pittsburg on his return. And so with his other schemes, that it came to pass, when he locked up his desk in October 1878, to take a trip round the world, he found himself surrounded with, and turned his back upon, cribs which were crammed with the records of the production of the various works which his energy and business capacity had founded. There were the Union Iron Mills, Lucy Furnaces, Keystone Bridge Works, Union Forge, Cokevale Works, and the Edgar Thomson Steel-rail Works, good lusty bairns all, as he has termed them, well calculated to survive in the present struggle for existence.

Many men have succeeded as well as Carnegie, but the true test of character is when the successful man turns round and tries to benefit his fellow-men with his wealth. This Andrew Carnegie has done. He holds very clear ideas as to the stewardship of wealth, and points to the time when, if a man dies rich, he dies disgraced. Evidently he means that a man should dispose in his lifetime of his surplus wealth and send it into channels where it shall be of greatest benefit to his fellow-men. He has a wholesome belief in free libraries. He has given Dunfermline, Edinburgh, Pittsburg, Johnstown, and Allegheny the best from each institution. The world has his and what is left of it.

Dunfermline, the chief town in the western district of Fife, lies 16 miles north-west of Edinburgh, with which it has now direct railway communication by means of the famous Forth Bridge. From the tenth to the sixteenth centuries it was a frequent place of residence of the Scottish kings, and the Abbey Church there holds the dust of Robert Bruce, Margaret, queen of Malcolm Canmore, and other royal and notable persons. Dunfermline is the chief seat of the table-linen manufacture in the United Kingdom. When visited by William Cobbett during his Scottish tour in 1832, he harangued those who gathered to hear him from a pulpit there on their political duties, and promised to send them a donation of books for their political union. We may be pretty certain that Andrew Carnegie's grandfather, Thomas Morrison, was one of Cobbett's hearers. This ancestor wrote, in 1834, a pamphlet for Cobbett's *Register*, of which Cobbett in an editorial note said: 'I think I can safely say that the communication published from Thomas Morrison, Dunfermline, is the best communication I ever printed in the *Register*.' This communication was on 'Head-ication *versus* Hand-ication.' His grandson has shown quite a talent for using both head and hands as required. Speaking of his ancestors, Andrew Carnegie once said that he had the blood of three generations of the wildest Radicals that ever drew breath in Fife, and that if they were just about twenty-five years in advance of their time, their grandson was not more than that to-day, 'and he tells you this, that public sentiment will decree that he who dies rich, dies disgraced.'

He once reminded an audience of working-men that 'General Washington was a land-surveyor; Andrew Johnston was a tailor; General Garfield drove horses upon the canal, and he did odd jobs round the college while he was getting his education in return for his services. And I tell you, if ever I was running for the presidency of the United States, I would be available, because the people would know that I made a dollar and twenty cents a week in a cotton factory, and a dollar and half later on running a steam-engine.'

Andrew Carnegie, son of William Carnegie, weaver and ardent Republican, was born, in 1835, in Moodie Street, one of the oldest streets in Dunfermline, Scotland. He was sent to school under a Mr Martin, a successful local teacher, and by the time he reached his eleventh year was fairly grounded in an English education.

The father and mother of the future millionaire emigrated to the United States in 1847, and settled in Allegheny City, Pennsylvania taking with them their sons, Andrew, then twelve years of age, and Thomas aged four. The sailing-vessel in which the Carnegie family left Glasgow took forty-two days on the voyage to New York. He has since crossed the Atlantic more than fifty times each voyage taking only as many days as the first took weeks. The Carnegies did not remain long in Allegheny City, when they removed to Pittsburg and Andrew began to work, soon taking charge of a stationary engine. His occupation was not to his taste, so we soon find him applying for admission as a telegraph messenger in

office of the Ohio Telegraph Company. Fortunately for the youthful applicant, the manager, James Douglas Reid, a Scotsman liked his appearance and Scotch tongue, and so engaged him. 'I liked the boy's looks,' says Mr Reid, 'and it was easy to see that though he was little he was full of spirit. His pay was \$2 50 [10 shillings] a week. He had been with me a full month when he began to ask whether I would teach him to telegraph. I began to instruct him, and found him an apt pupil. He spent all his spare time in practice, sending and receiving by sound, and not by tape, as was largely the custom in those days. Pretty soon he could do as well as I could at the key, and then his ambition carried him away beyond doing the drudgery of messenger work.' Like Edison, when thus engaged, Carnegie's active mind thus discovered a way of receiving messages by sound, and he was amongst the first to set aside the use of the tape, and simply reproduce the message from the click of the instrument.

Carnegie was very soon one of the most efficient telegraph operators in the United States. Writing on his introduction to the telegraph office, Mr Carnegie says: 'My entrance into the telegraph office was the transition from darkness to light, from firing a small engine in a dirty cellar to a clean office where there were books and papers. That was paradise to me, and I bless my stars that sent me to be a messenger boy in a Pittsburg telegraph office.'

In writing of this period, Carnegie has further said: 'It is well young men should begin at the

man to bestow a greater benefit upon a young man than to give him access to books in a free library."

Carnegie's father died when he was fourteen, and he was left the only support of his mother and younger brother. This no doubt impelled him to push forward, and with Mr Reid's help he became telegraph operator in the Pennsylvania Railway Company's train despatch office at Pittsburg. The handling of the trains was a great responsibility, but ere he was sixteen young Carnegie fell on a plan by means of which trains could be forwarded more speedily by using the telegraph. His plan, which has come into general use, was to run trains in opposite directions until they approached within a few miles of each other, and then to hold one at a station until the other passed. The success of this plan led to his removal to Altoona, and while still under twenty he was promoted to the superintendentship of the western division of the Pennsylvania Railroad. Making the acquaintance of Mr Woodruff, inventor of the sleeping-car, Carnegie was impressed by the utility of the invention, and organised a company for its introduction. This proved a highly successful venture, and was only the prelude to greater things.

His early difficulties were surmounted by this time, for he was now in receipt of a generous income. Along with Colonel Thomas A. Scott and other friends, he bought several farms in Pennsylvania, the oil-wells on which soon made him a very wealthy man. Within ten years the whole amount of dividends was 401 per cent. From 1861 to 1889 the

Dunfermline, the chief town in the western district of Fife, lies 16 miles north-west of Edinburgh, with which it has now direct railway communication by means of the famous Forth Bridge. From the tenth to the sixteenth centuries it was a frequent place of residence of the Scottish kings, and the Abbey Church there holds the dust of Robert Bruce, Margaret, queen of Malcolm Canmore, and other royal and notable persons. Dunfermline is the chief seat of the table-linen manufacture in the United Kingdom. When visited by William Cobbett during his Scottish tour in 1832, he harangued those who gathered to hear him from a pulpit there on their political duties, and promised to send them a donation of books for their political union. We may be pretty certain that Andrew Carnegie's grandfather, Thomas Morrison, was one of Cobbett's hearers. This ancestor wrote, in 1834, a pamphlet for Cobbett's *Register*, of which Cobbett in an editorial note said: 'I think I can safely say that the communication published from Thomas Morrison, Dunfermline, is the best communication I ever printed in the *Register*.' This communication was on 'Head-education versus Hand-education.' His grandson has shown quite a talent for using both head and hands as required. Speaking of his ancestors, Andrew Carnegie once said that he had the blood of three generations of the wildest Radicals that ever drew breath in Fife, and that if they were just about twenty-five years in advance of their time, their grandson was not more than that to-day, 'and he tells you this, that public sentiment will decree that he who dies rich, dies disgraced.'

He once reminded an audience of working-men that 'General Washington was a land-surveyor; Andrew Johnston was a tailor; General Garfield drove horses upon the canal, and he did odd jobs round the college while he was getting his education in return for his services. And I tell you, if ever I was running for the presidency of the United States, I would be available, because the people would know that I made a dollar and twenty cents a week in a cotton factory, and a dollar and half later on running a steam-engine.'

Andrew Carnegie, son of William Carnegie, weaver and ardent Republican, was born, in 1835, in Moodie Street, one of the oldest streets in Dunfermline, Scotland. He was sent to school under a Mr Martin, a successful local teacher, and by the time he reached his eleventh year was fairly grounded in an English education.

The father and mother of the future millionaire emigrated to the United States in 1847, and settled in Allegheny City, Pennsylvania, taking with them their sons, Andrew, then twelve years of age, and Thomas, aged four. The sailing-vessel in which the Carnegie family left Glasgow took forty-two days on the voyage to New York. He has since crossed the Atlantic more than forty times, each voyage taking only as many days as the first took weeks. The Carnegies did not remain long in Allegheny City, when they removed to Pittsburg, and Andrew found employment in taking charge of a stationary engine in a dark cellar. This occupation was not much to his taste, so we soon find him applying for a situation as a telegraph messenger in

the office of the Ohio Telegraph Company. Fortunately for the youthful applicant, the manager, James Douglas Reid, a Scotsman, liked his appearance and Scotch tongue, and so engaged him. 'I liked the boy's looks,' says Mr Reid, 'and it was easy to see that though he was little he was full of spirit. His pay was \$2.50 [10 shillings] a week. He had not been with me a full month when he began to ask whether I would teach him to telegraph. I began to instruct him, and found him an apt pupil. He spent all his spare time in practice, sending and receiving by sound, and not by tape, as was largely the custom in those days. Pretty soon he could do as well as I could at the key, and then his ambition carried him away beyond doing the drudgery of messenger work.' Like Edison, when thus engaged, Carnegie's active mind thus discovered a way of receiving messages by sound, and he was amongst the first to set aside the use of the tape, and simply reproduce the message from the click of the instrument.

Carnegie was very soon one of the most efficient telegraph operators in the United States. Writing on his introduction to the telegraph office, Mr Carnegie says: 'My entrance into the telegraph office was the transition from darkness to light, from firing a small engine in a dirty cellar to a clean office where there were books and papers. That was paradise to me, and I bless my stars that sent me to be a messenger boy in a Pittsburg telegraph office.'

In writing of this period, Carnegie has further said: 'It is well young men should begin at the

man to bestow a greater benefit upon a young man than to give him access to books in a free library."

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His early difficulties were surmounted by this time, for he was now in receipt of a generous income. Along with Colonel Thomas A. Scott and other friends, he bought several farms in Pennsylvania, the oil-wells on which soon made him a very wealthy man. Within ten years the whole amount of dividends was 401 per cent. From 1861 to 1889 the

oil produced there has been estimated at a value of £2,000,000.

Even earlier than his successful investments in oil, was his business venture in building bridges of iron. His keen eye saw that wooden bridges were entirely unsuited for many of the purposes for which they were laid down. In order to form a company he borrowed 1250 dollars from a bank, and got five other partners to join him in founding the Keystone Bridge Works on a capital of £1200. These works proved a great success; and the capital invested in them in 1887 was £200,000. As it was afterwards found necessary to make the iron required, the Union Iron Mills were organised to do so, with the Lacy blast-furnaces for the production of pig-iron. He was quick to detect the value of the improved and cheapened method of steel-making by the Bessemer process, when on a visit to Britain; he saw that iron could henceforth be subsidiary to steel, because of its greater cheapness and durability. Immediately on his return he organised the celebrated Steel-rail Mills, Pittsburg, and named them after his friend and benefactor Edgar Thomson of the Pennsylvania Railroad Company; subsequently he purchased rival works near Pittsburg, now known as the 'Homestead Works,' and to these have been added the two largest mills in the country for the making of steel plates and girders. These, and other concerns have made Andrew Carnegie the largest iron and steel manufacturer in the world. In 1888 Mr Carnegie had seven distinct works. They are termed the Homestead Steel

Twenty-ninth Street Works, the Thirty-third Street Works, the Keystone Bridge Works, the Lucy Furnaces, and the Hartman Steel Works. These are all situated in Pittsburg and vicinity, with the exception of the last-mentioned, which are at Beaver Falls, 32 miles from that city.

The relations of Carnegie with his work-people are of the warmest and truest kind. On returning in March 1887 to Pittsburg after an illness, he received a tremendous ovation. The 2500 or more men and boys employed at the Bessemer works and blast-furnaces had made arrangements to give him a hearty welcome. Shortly before the train passed the station, extra fires were placed in the furnaces; the electric lights were turned on, every natural gas escape-pipe in and around the mill was lit; and the flames from the blast-furnaces shot higher than ever before. A constant shower of sparks was sent 100 feet, and rained down over the mill, making a grand pyrotechnic display. About 200 boys, each waving a lantern, stood on the platform of the station and cheered until they were hoarse. Every steam-whistle in and around the mill was turned on. About 1000 of the men were arranged in front of the mill, some with lanterns and others waving their hats. When his train came in sight the men and boys began to shout. The locomotive engineers on the Baltimore, Ohio, and Pennsylvania Railroad also blew their whistles. Surely never employer of labour received such a welcome before. Mr Carnegie showed his gratitude in the following communication to his work-people.

‘Your welcoming cheers sound as a call back to

the duties of life, and carry with them the lesson that these must be more worthily performed in the future than in the past. I assure you, few incidents in my life have touched me so deeply. As I grow older I derive more and more heartfelt happiness in dwelling upon the fact that the relations which have existed between our firms and their employees have uniformly been of the most friendly character. Neither pride in the success of our enterprises, nor pecuniary gains received from them, are of greater value to myself and partners than the knowledge that between us and our men there prevails the spirit of mutual confidence, friendship, and goodwill.

He once told the working-men of Edinburgh 'that, if he were to give them the message nearest his heart, it would be this, the one great evil, the one great obstacle in the path of the working-man to that position for which I think he was intended in a free state, is the inordinate use of liquor. It is the one feature in a man with which I have not the slightest patience. Tell me a man drinks; I tell him "Go!" Drunkards are therefore few, and we have no lost Mondays.'

His firms make 800,000 tons of pig-iron per annum, all of which is made into finished shapes of steel and iron at their various works. Their product of coke exceeds 17,000 tons per day, five millions of tons per annum, and they have 10,500 coke ovens. More than 20,000 men are employed in these works.

The capital in all these works is about six

of the entire capital. A shrewd and sensible proceeding on the part of the Carnegie firm has been that of interesting many young men from time to time in their concerns, the company setting aside one or two per cent of the capital, and charging only interest upon it. Most of the various works and departments are managed by men who entered the service as under-clerks on small salaries. For a number of years Mr Carnegie, on the recommendation of his managers, furnished money on long repayments to build homes for his men. A savings-bank was also founded, giving interest at six per cent.

Mr Carnegie always attributes the success of his concerns to this policy. No partner's sons or relatives are allowed. Promotion follows exceptional service; and there is no favouritism. The partners are not only partners, but a band of devoted friends, who never have a difference. Mr Carnegie has never had to exercise his power, and of this he is very proud. Nothing is done without a unanimous vote, and Mr Carnegie is not even a manager or director. He throws the responsibility upon others, and gives them full swing. His duties are consultative; but wherever he may be, in any part of the world, a long printed form is mailed to him every day. This form, being carefully filled up, gives him the product and details of every department of all the works.

Mr Carnegie, as we have said, is one of those millionaires who realise the responsibility resting upon them for the right disposal of their wealth; and, like Mr Ruskin who has disposed of a fortune

the duties of life, and carry with them the lesson that these must be more worthily performed in the future than in the past. I assure you, few incidents in my life have touched me so deeply. As I grow older I derive more and more heartfelt happiness in dwelling upon the fact that the relations which have existed between our firms and their employees have uniformly been of the most friendly character. Neither pride in the success of our enterprises, nor pecuniary gains received from them, are of greater value to myself and partners than the knowledge that between us and our men there prevails the spirit of mutual confidence, friendship, and goodwill.

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six

of more than £150,000 in his lifetime, the great iron-master seems animated with the same idea. But he has been profoundly sensible and practical in the disposal of his great wealth. Like George Peabody the habit of giving has grown upon him, and he has shown much anxious care in the wise disposal of his wealth. He has not been forgetful of his native town, Dunfermline, and has said: 'What Benares is to the Hindu, Mecca to the Mohammedan, Jerusalem to the Christian, all that Dunfermline is to me.' True to this sentiment he handed over a sum of £5000 to the town-council for the establishment of swimming-baths, the erection of which has been a great boon to the community. Hundreds have had their health, happiness, and usefulness increased by their agency. A little later came another £1000 for certain alterations, which was followed by the handsome donation of £8000 for the erection of the Carnegie Free Library. Other gifts have been a fine historical window, costing about £3000, designed by Sir Noel Paton, for the abbey which holds the dust of Robert Bruce; and £1000 towards the High School, which he also partially endowed for five years. No uncommon gift has been £100 or £150 from time to time towards other deserving objects in Dunfermline. Then he has founded a Musical Scholarship in London, and gifted a bust of Burns to the Wallace Monument, Stirling; while Mrs Carnegie has presented a bust of Scott to the same place. He has also been the princely donor of free libraries to Braddock, Pennsylvania, at a cost of £17,000; Johnstown, £8000; Pittsburg, £200,000; Allegheny City, for library and music

opened in 1893, and in 1894 another large gift of £250,000 was offered for free libraries

the work of erecting the Carnegie Library was begun, it was discovered that the could not be completed, in accordance with the sum allowed for the building, direct was ordered to make certain changes, the expenses might be kept within the sum At a meeting of the library commission, Mr Carnegie was present, the architect that he could reduce the expense by the tower of iron instead of granite. On the hearing that a granite tower could be built without the additional expenditure of £10,000, he replied in a subdued and impressive tone, gentlemen, we'll let the granite tower. We'll finish the building in accordance with the plan, whatever it may cost.

Mr Carnegie in 1880 was presented with the city of Dunfermline, and a like was bestowed upon him from Edinburgh. The casket containing his Edinburgh coat was appropriately made from wood which was apparently made from wood of the house of Sir Thomas Hope, removed to the Carnegie Free Library. Before over the casket, the Lord Provost said, concerning this honour, they were doing so on Mr Carnegie, but also upon themselves enough, in recognising a type of man of Scotland may well be proud; men who, with great advantages, have by sheer force of

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hall, £75,000; and Edinburgh, £50,000. Both the latter were opened in 1890, and in February of the same year another large gift of £250,000 was offered to Pittsburg for free libraries.

When the work of erecting the Carnegie Library in Allegheny was begun, it was discovered that the building could not be completed, in accordance with the plans, within the sum allowed for the building. The architect was ordered to make certain changes, so that the expenses might be kept within the sum allowed. At a meeting of the library commission, at which Mr Carnegie was present, the architect reported that he could reduce the expense by making the tower of iron instead of granite. On Mr Carnegie hearing that a granite tower could not be built without the additional expenditure of £2000, he replied in a subdued and impressive voice: 'Then, gentlemen, we'll let the granite tower go up. We'll finish the building in accordance with the original plans, whatever it may cost.'

Mr Carnegie in 1880 was presented with the freedom of the city of Dunfermline, and a like honour was bestowed upon him from Edinburgh, in July 1887. The casket containing his Edinburgh burgess-ticket was appropriately made from wood from the house of Sir Thomas Hope, removed to make way for the Carnegie Free Library. Before handing over the casket, the Lord Provost said, 'that in conferring this honour, they were doing so not only on Mr Carnegie, but also upon themselves in Edinburgh, in recognising a type of man of which Scotland may well be proud; men who, without external advantages, have by sheer force of

character, indomitable perseverance, and indefatigable industry, carved out for themselves a position which is not only well deserved, but which enables them to do great good to their fellow-men. Whereas many wealthy men leave large sums of money for benevolent purposes, Mr Carnegie accomplishes this during his lifetime, and thus enjoys the exquisite pleasure of seeing the good he is desirous of doing bearing fruit under his own care.'

Mr Carnegie spoke as follows: 'My Lord Provost, it has been my duty during the past few years to consider the most difficult problem—How best can a man use surplus wealth which is not required for his modest and unostentatious wants? To bestow wealth, so that it will not produce evil, is in itself something of a problem. A penny given to the beggar will work more misery than any pound will cure; and the trifle sent in response to the appeal of the stranger—and every mail brings such appeals—of whose antecedents, of whose merits, you are ignorant, had better be thrown to the sea, as far as well-doing is concerned. I am often tempted to exclaim, "Oh Charity! what crimes are committed in thy name." The only true good which can be done is where you can stimulate others to well-doing—where you can act as a force to create co-operation on the part of those whom you help. One day, walking the streets of Edinburgh when I was not so well known as I am now, I saw the return in which the citizens declared that they would not support a free library in the city. I said to myself, with a little bite of the lip, I will make this city reverse that vote. One of these

days, as I was going along the street. Lady Clark—no, I beg pardon, it was another person—was good enough to say to me—"Mr Carnegie, there is the only gentleman that opposed the vote for the free library"—and it was a baker's shop which was pointed out. I said I should like to meet that gentleman; there is one word I should wish to say to him, "Man does not live by bread alone." We who live under republican institutions escape the great temptations with which those who have the happiness and good fortune to live under monarchical institutions are beset, and that is, that if a man here has surplus wealth the temptation is that he should use it in that vainest and most futile of all endeavours, to found a family—a family which will enjoy caste and enjoy privilege which he would deny to his other fellow-citizens. Ladies and gentlemen, nothing has shocked me so much in my visit to this land as the announcement which I read—"Abbotsford to let," and there followed a description of its public and private rooms, and of the sacred library.* Its dimensions were given, and all were certified to be in excellent order. Oh shade of the great magician, is this the end of your vain hopes to found the Scotts of Abbotsford? Well for him that his imaginings took worthier forms, which are destined to live and to hand down his

* Probably Mr Carnegie is not aware that the library and curiosities do not belong to the heirs of Abbotsford. At the time of Scott's death, a body of gentlemen raised a fund for the acquirement of his library and the other interesting historical relics at Abbotsford. These have been held in trust by the Dean and Council of the Faculty of Advocates, Edinburgh, on condition that the heirs of Abbotsford find accommodation for them.

for not making a speech, to say that there is no childhood in America that is not familiar with the city of Edinburgh. There is no mind of mature culture that is not even more familiar with the city of Edinburgh. The children have profited by the marvellous publications of Chambers; and the best thinkers have looked back to the splendid galaxy of Scott, and Jeffrey, and Sydney Smith, when literature, as the latter said, was cultivated on a little oatmeal—and I trust that when literature shall be cultivated on the magnificent benefaction of the day, it shall rank well with these earlier times that gave to this city a repute and an honour throughout the civilised, and especially throughout the literary world.

In addition to splendid business capacity, Mr Carnegie is a fluent and effective speaker, and has frequently figured as an author. *Round the World* describes a journey made in 1878-79. As might be expected he is a shrewd and practical observer, and a pleasant writer. The tour was accomplished without one unpleasant incident; he never missed a connection, was never beyond the reach of creature comforts, and never had an unhappy or lonely hour. He journeyed from New York to San Francisco, thence sailing to Japan, and visiting in his westward progress China, India, Egypt, and Italy.

While on a pedestrian tour in the south of England with some friends, he announced that some day, when his 'ships came home,' he would drive a party of his dearest friends from Brighton to Inverness. William Black's delightful *Adventures of a Phacton*,

descriptive of a drive from London to Edinburgh, helped to encourage the idea. A start was made from Brighton, on June 17, 1881, and Inverness was reached on August 3, making a record of 831 miles. This enjoyable journey is described in *An American Four-in-Hand in Britain*. The route of these fifteen gay chamoiseurs, including the millionaire and his mother, lay through Brighton, by way of Guildford, Windsor, Reading, Oxford, Banbury, Stratford, Coventry, Wolverhampton, Lichfield, Manchester, Grasmere, Keswick, Penrith, Carlisle, Dumfries, Sanquhar, Old Cumnock, Douglas, Edinburgh. At Dunfermline where a right royal welcome awaited them, the foundation-stone of the free library was laid by Mrs Carnegie. 'The enthusiasm of the people,' writes her son, 'was roused by her approach. There was something of the fairy tale in the fact that she had left her native town poor, with her loved ones, and was to-day returning in her coach.'

These travel books, his *Triumphant Democracy*, and two communications to the press on the 'Gospel of Wealth,' are his chief works in the field of authorship.

His brother, Thomas M Carnegie, associated with him in his great business concerns, was born at Dunfermline, 2d October 1843, and died at Homewood, Pennsylvania, 19th October 1886. The account of Andrew Carnegie's *Trip round the World* is dedicated 'To my Brother and trusty associates, who toiled at home that I might spend abroad: these notes are affectionately inserted by the grateful author.'

MR ANDREW CARNEGIE ON SUCCESS IN LIFE.

Begin at the beginning, but aim high. I would not give a fig for the young man who does not already see himself the partner or the head of an important firm.

There are three dangers in your path, the first is the drinking of liquor, the second is speculation, and the third is 'endorsing'.

When I was a telegraph operator in Pittsburg, I knew all the men who speculated. They were not our citizens of best repute, they were regarded with suspicion. I have lived to see them ruined, bankrupt in money and bankrupt in character. There is scarcely an instance of a man who has made a fortune by speculation, and kept it. The man who grasps the morning papers to see how his speculative ventures are likely to result, unfits himself for the calm consideration and proper solutions of business problems with which he has to deal later in the day, and saps the sources of that persistent and concentrated energy upon which depends the permanent success and often the very safety of his main business. The thorough man of business knows that only by years of patient, unremitting attention to affairs can he earn his reward, which is the result, not of chance, but of well-devised means for the attainment of ends.

Nothing is more essential to young business men than untarnished credit, and nothing kills credit sooner than the knowledge in any bank board that a man engages in speculation. How can a man be credited whose resources may be swept away in one

hour by a panic among gamblers? Resolve to be business men, but speculators never

The third danger is the perilous habit of endorsing notes. It appeals to your generous instincts, and you say, 'How can I refuse to lend my name only, to assist a friend?' It is because there is so much that is true and commendable in that view that the practice is so dangerous. If you owe anything, all your capital and all your effects are a solemn trust in your hands to be held inviolate for the security of those who have trusted you. When a man in debt endorses for another, it is not his own credit or his own capital that he risks; it is the money of his creditors. Therefore I say that if you are called upon to endorse, never do it unless you have cash means not required for your own debts and never endorse beyond those means.

Assuming that you are safe in regard to these your greatest dangers—drinking, speculating, and endorsing—the question is how to rise? The rising man must do something exceptional, and beyond the range of his special department. He must attract attention. A shipping clerk may do so by discovering in an invoice an error with which he has nothing to do, and which has escaped the attention of the proper person. If a weighing clerk, he may save for the firm by doubting the adjustment of the scales, and having them corrected. Your employer must find out that he has not got a mere hireling in his service, but a man; not one who is content to give so many hours of work for so many dollars in return, but one who devotes his spare hours and constant thoughts to the business.

Our young partners in Carnegie Brothers have won their spurs by showing that we did not know half as well what was wanted as they did.

There is one sure mark of the coming millionaire—his revenues always exceed his expenditures. He begins to save as soon as he begins to earn. Capitalists trust the saving young man. For every hundred dollars you can produce as the result of hard-won savings, Midas, in search of a partner, will lend on credit a thousand; for every thousand, fifty thousand.

It is not capital your seniors require: it is the man who has proved he has the business habits which make capital. Begin at once to lay up something. It is the first hundred dollars saved which tells.

And here is the prime condition of success, the great secret: concentrate your energy, thought, and capital exclusively upon the business in which you are engaged. Having begun in one line, resolve to fight it out on that line; to lead in it, adopt every improvement, have the best machinery and know the most about it.

Finally, do not be impatient, for, as Emerson says, 'No one can cheat you out of ultimate success but yourselves.'—*The Young Man*.

ANDREW CARNEGIE ON THE USES OF WEALTH.

Mr Carnegie has suggested that millionaires might use their surplus money for founding churches, universities, free libraries, hospitals and laboratories, parks and pleasure gardens, concert halls and swimming-baths. Mr Carnegie has himself given half a million for the establishment of free

libraries. 'The "Gospel of Wealth," says Mr Carnegie, 'but echoes Christ's words. It calls upon the millionaire to sell all that he hath and give it in the highest and best form to the poor, by administering his estate himself for the good of his fellows, before he is called upon to lie down and rest upon the bosom of mother earth. So doing, he will approach his end no longer the ignoble hoarder of useless millions. Poor, very poor indeed, in money, but rich, very rich, twenty times a millionaire still, in the affection, gratitude, and admiration of his fellow-men, and sweeter far, soothed and sustained by the still small voice within, which, whispering, tells him that because he has lived, perhaps one small part of the great world has been bettered just a little. This much is sure: against such riches as those, no bar will be found at the gates of paradise.'



WALTER BESAN

AND THE PEOPLE'S PALACE.



WE are not accustomed to look upon a novelist as a public benefactor; we read and enjoy his volumes as a matter of course, and scarcely give him credit for the good impulses which he has sown

in our own mind and in society at large. Many pleasant hours have the works of Scott, Dickens, Thackeray, and many lesser novelists yielded to the world! Besides affording pleasure they have widened men's sympathies, and increased their love for the poor and the unfortunate. Good social movements suggested in fiction have been afterwards translated into fact. The idea of the People's Palace in the east end of London was first shadowed forth in the pages of the novel *Sorts and Conditions of Men*, by Walter Besant. This being the case, we have no hesitation in ranking him amongst our public benefactors.



WALTER HBSANT.

FROM A PHOTOGRAPH BY HENRIE TRAILLIE AND SONS.

Walter Besant, the well-known social novelist, scholar, and reformer, was born at Portsmouth in 1838. It will be remembered that Dickens was born at Portsea, near Portsmouth a quarter of a century previously. Besant studied at King's College, London, and at Christ's College, Cambridge and having abandoned his original intention of entering the church, was appointed to a professorship in the Royal College of Mauritius. Ill health compelling him to resign this post, he returned to England and devoted himself to literature. His first work *Studies in French Poetry*, on which he had begun to work in Mauritius appeared in 1868 and in 1871 he entered into a literary partnership with James Rice *Ready Money Mortimer*, the first of the novels which were the fruits of this conjoint authorship, was published in 1872. It was followed by *My Little Girl*, *With Harp and Crown*, *This Son of Vulcan*, *The Golden Butterflies* (1876) which greatly increased the popularity of its authors. *The Mends of Thelema*, *By Celia's Ark*, *The Captain of the Fleet*, and *The Steam Nephew* (1881). Since the death of James Rice in 1882 Mr Besant has written *All Sorts and Conditions of Men*, *The Captain's Room*, *All in a Garden Fair*, *Percey Forster*, *Children of Gilead*, *The World went very well then*, *Harry Paulus* (1888), *Lucretia of Richard Jifkins* (1888), *The Fall of St Paul's* (1889), *The Holy Rest* (1890), *Armour of Innocence* (1890) and a number of short stories. He is also the author of *French Homesteads* (1871), of short books on *Rabelais*, *Coigny*, *Whittington*, and *Captain Cook* (1890), and of a *Life of Prof. de Valence*.

suit, which is, for the young, the most fascinating thing in the world. He loved his own verses so much that he used to lock himself in his room in order to weep over them. To him they were so pathetic that he wept freely. That young man has not since become a poet. But the other day he found in an old desk the very verses over which he had once enjoyed so many emotions. Alas! they were stale and futile; the rhyme and the metre, and the thoughts and the poetic turns, which in the young days had seemed so beautiful, in the gray light of middle age were perceived to have been borrowed, second-hand recollections of poetry, imitations weak and flabby. Why did the boy cry, then? He cried, if you please, because of the beautiful things in his own brain, which he fondly thought he had transferred to paper. But he had not. They remained in his brain. He had not been able to express these things in words, or even to suggest them in his verse, though his imagination saw them there.

No less interesting is his account in the *British Weekly* of the books which have influenced him. He began to read voraciously about the year 1848, and has read with equal appetite ever since. He does not quite approve of any very steady plan of reading; he is more in favour of 'that kind of reading which begins with general pasture in a good library, and goes off, in course of time, into special lines,' yet never leaving general literature seems to him to be the best line. This was his good fortune. The library which was available to him contained Shakespeare, Milton, John Bunyan, Dryden,

Pope, Addison, *Gulliver's Travels*, Goldsmith, Scott, Wordsworth, Byron, Hume and Smollett, Dickens and Marryat. He thinks the boy is hard to please who cannot make himself happy with these authors. For later reading he had Smollett, Fielding, and Thackeray. For more solid reading he had Locke's *Essay on the Human Understanding*, Bacon's *Essays* and *Advancement of Learning*, Blair's *Sermons*; a collection of odd plays must also be included amongst his miscellaneous reading. Then he had collections of voyages and travels, and when periodical literature began to emerge in the shape of the *Penny Magazine* and *Chamber's Journal*, he read both. The book which most seized hold of his young imagination was the *Pilgrim's Progress*; the next book which struck him was *Nicholas Nickleby*; and Shakespeare's *Tempest*, a play which he never tires reading. Pope's *Homers*, and Milton followed, then he began to read Scott in his eleventh year, and the test of a good book being that you remember it, he still remembers the *Waverley* novels. Even Lemprière's *Classical Dictionary* had charms for him. Then later, Tennyson, Carlyle, Maurice, and in a lesser degree Dickens and Kingsley, had a formative influence over him. He thinks that when the history of the nineteenth century comes to be written, it will be recognised that Tennyson contributed to form the national mind far more powerfully than young men can now understand.

But above all things, Walter Besant has studied humanity, and it is because he has done so that he has been able to charm, interest, rouse the sym-

ries, and provide for one of the pressing needs of the day, amusement and instruction for toiling lions.

In the preface to a new edition of *Ready-Money* *rtney* he presents an interesting account of his rare partnership with James Rice. He keeps himself much in the background, giving credit to his literary partner for what is generous, sympathetic, and kind-hearted in these joint productions. Their acquaintance began in this way: In the winter of 57-68 Besant sent to *Once a Week*, of which Rice was editor, a paper upon a visit to the island of union. Not getting any reply, he thought of asking for the return of the manuscript, when he found that it had already been printed. No proofs had been sent him, and the article had appeared with a considerable number of blunders. He wrote asking an explanation, when he received a note signed 'James Rice' asking him to call, and explaining that the article had been found among other matter in type and passed for press, without any indication as to the name of the author; or that it had not been corrected. Mr Besant on calling found the editor 'a pleasant and friendly creature, anxious to set himself right' with him, and desirous to hear from him again. Mr Rice had just purchased this now defunct journal, upon which he intended to work while reading for the bar. Besant contributed occasionally for two years. A friendship sprang up between them which ended in Rice asking him, in the autumn of 1871, to join in writing a novel, for which he had in his mind a central figure and a leading situation. Rice had written a serial

but at this time without much success, while Besant had had a manuscript of *ey* returned from a publisher with the comment, 'a work of promise.' He had also written some Christmas stories. *Railly-Money-Mentley* was the result but it enriched neither of them very much. *My Little Girl* followed and did better, and so the partnership continued till the fatal illness of Rice in 1881.

'Personally,' says a writer in the *British Weekly* 'Mr Besant is charming. He is genial, frank, kind hearted, and helpful. His wide range of subject makes him an admirable conversationalist, and it must not be forgotten that he is not only a scholar but a travelled Englishman. He is full of sympathy for young men, and especially delights to help young men who have the ability and ambition to succeed in literature. This is true of all eminent literary men, it is only those of mediocre attainments who have no desire to lend a helping hand to a young aspirant. But Mr Besant does not think young men of the present day altogether perfect. They have not enough either of ambition or of application to win his entire sympathy. Writing in the *Contemporary Review* a few months ago, he said: "Even the lads who have just begun to go into the City, and who know very well that their value would be enormously increased by a practical and real knowledge of French, German, or shorthand, will not take the trouble to acquire

if Mr Besant's position in literature, posterity judge. He writes a great deal, and rapid is not often accompanied by lasting

same. But if any voice is to survive from amid the confusion of tongues which clatter and shriek at the end of this century, we do not see why it should not be that of the author of *All Sorts and Conditions of Men*. In any event, he has the consciousness that his great gifts have been spent in a beautiful devotion to the best interests of humanity.

Not on the vulgar mass
Called "work" must sentence pass,
Things done that took the eye and had the price.

A man is about as much as his work amounts to; but the best of a man's work is often that which the world cannot value; that which "weighed not as his work, yet swelled the man's amount."

'One could scarcely recognise an ex-student of divinity,' says Mr Bowker, 'but might fairly mistake him for a genial doctor of medicine, with his short, barly figure, closely-set head, evidently capacious and well furnished, a pair of frank eyes, and pleasant smile, the more benevolent of aspect by reason of spectacles and a full brown beard; a manner hearty and business like—altogether a solid sort of man—in whom to put trust. Mr Besant is an indefatigable worker spending his mornings, when he does not like to be disturbed, in his own study, in "the comfortable and semi-detached brick villa," as an auctioneer would put it, just below Hampstead Heath, which is his home, doing the hour's ride down the hill most days in the week, to the office of the Palestine Exploration Fund, in the Adelphi, where he is perfectly willing to be disturbed by any one calling in relation to that cause, or the

affairs of the Society of Authors, both of which are enthusiasms with him; filling in spare minutes with continuation of his literary work; and returning up the hill for evening leisure and early hours of rest. . . . He models his characters chiefly on real people, and for the most part real occurrences supply his plot and incidents; some of his books are novels of purpose, others not. His method is very careful; he usually writes out the titles of his chapters at the beginning, and makes drafts of the incidents and conversation for each chapter two or three chapters ahead of his writing; the chapter is then written out fully, and usually rewritten, all in a neat, plain hand that suggests ease and leisure rather than hard work. . . . *Busy as he is, he is never too busy to write carefully and well, and to give freely of a ready sympathy and help.*

In an address at Portsmouth he pointed out that there were 14,000 people in London who lived by literature, not including the publishers, printers, bookbinders, paper-makers, &c. He gave it also as his experience that any man who can do good work as a novelist instantly commanded success.

The People's Palace at Mile End Road, London, is the revival and development of an idea of the Beaumont Philosophical Institute, but to Mr Besant belongs the credit, as we have said, of popularising it. On May 14, 1887, the Queen inaugurated the People's Palace at the east end of London. Intended as a centre for amusement and recreation, with technical schools, a library, reading and recreation rooms, the spacious and elegant hall devoted

to concerts, lectures, and popular entertainments, was on this occasion visited and opened by Her Majesty. The Queen's Hall is one of the most commodious places of meeting in London. It can accommodate about 2000 people, and is 130 feet long by 75 feet wide. At the back of the galleries are placed Mr Ver Heyden's figures of twenty-two queens taken from different periods of history, including Queen Esther, Boadicea, and Elizabeth. A statue of Queen Victoria occupies the place of honour at the end of the hall. The apse at the opposite end will be taken up by the great organ presented by Mr Dyer Edwardes. The library started with 8000 volumes—although there is room for 200,000 volumes—and there was a small lending library for the boys attending the classes.

On the opening occasion, in the centre, facing her own statue at the other end of the hall, stood Her Majesty, dressed in black, holding in her hand a large bouquet of red roses, and bowing her acknowledgments. Around her were grouped the members of her family and household. Sir Edmund Currie, the chairman of trustees, read an address to Her Majesty thanking her for her kindness in opening the hall, assuring her of the loyalty of the East-enders, and explaining the objects of the scheme. It stated that for the technical and handicraft schools of which Her Majesty would presently lay the first stone, the trustees were indebted to the Worshipful Company of Drapers of the City of London. The cost of erecting and fitting these schools would amount to £20,000, and the Drapers' Company, two years ago, voted that

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sum as a gift to the Trust. Later donations made their benefactions £60,000. The expense of laying out the Winter Gardens has been defrayed by Sir Edward Guinness at a cost of £9000.

To this address Her Majesty, speaking with great distinctness, and in a voice which was audible in almost every part of the building, made the following reply: 'I thank you for your loyal and dutiful address. It gives me great satisfaction to open this fine building provided for the benefit of the people of the east of London, whose lives and unceasing but honourable toil will be cheered by the various opportunities of rational and instructive entertainment and of artistic enjoyment here afforded to them. I rejoice to think that the noble contributions of the Drapers' Company, and of many other benevolent persons, have enabled you to carry through and complete so large and generous a scheme. My beloved husband would have viewed with infinite pleasure such efforts to meet the wants and add to the pleasures of this busy population. I thank you heartily for your good wishes on the occasion of my attainment of the fiftieth year of my reign. I hope this undertaking will continue to prosper, and by God's blessing fulfil all the worthy objects for which it is designed.'

Mr Spencer Charrington, M.P., treasurer of the trustees, presented Her Majesty with a gold key of the hall, and Madame Albani having sung 'Home, Sweet Home,' the Prince of Wales intimated that he had the Queen's commands to declare the hall open. These words were followed by a fanfare

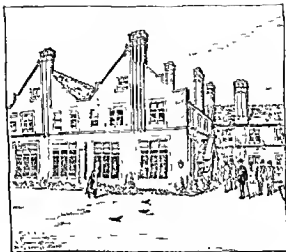
of trumpets. After part of the 100th Psalm had been sung, the following gentlemen were presented to Her Majesty by the Lord Chamberlain, Sir Edmund Hay Currie; Mr Spencer Charrington, M.P.; Mr John Rogers Jennings, Master of the Drapers' Company; Mr William Sawyer; Captain Spencer Beaumont; Mr Robson, the architect; Mr Walter Besant, author of *All Sorts and Conditions of Men*; Mr Wilberforce Bryant; and Mr T. Dyer Edwardes. Mr Jennings, on kneeling before Her Majesty, was knighted.

Before leaving the People's Palace the Queen had still another important duty to perform—namely, to lay the foundation-stone of the Technical Schools (opened October 5, 1889), which form an important adjunct to the People's Palace. There about 5000 students are instructed in various branches of education, such as shading, modelling in clay, freehand and model drawing; wood-carving in the art school, and in other departments, lathe and machine work, forging, electricity, practical chemistry, and photography. The committee have also had the good fortune to bring together for exhibition, for an entrance fee of a penny, many gems of art lent from private galleries. This is bringing art to the people indeed.

The report of the directors of the People's Palace for 1889 showed that over two and a half millions of people had attended it since its opening in 1887. Among the various exhibitions held during the year, the Workmen's and Apprentices'—opened by Lord Brassey—was most largely patronised, 110,073 persons having visited it. In the library were 11,000

books, though 250,000 were wanted, and the daily attendance of readers had risen to 1100. The technical instructions have been much appreciated, especially the evening-classes, 77,143 students having taken advantage of them. Danes had been given, attended by 2551 members. The most popular amusement had been the swimming-bath, Lord Rosebery's gift, which was used by 94,296 persons. There was, however, a small deficit in the year's working. The gymnasium is another important attraction. During the year 1888-89 there were over 100,000 Sunday visitors. In 1890 the daily average of visitors was about 1100.

'When at play,' says Sir Edmund Hay Currie, 'these young people, beside dancing, sketch, photograph, swim, play at lawn-tennis, cricket, football, billiards, chess and draughts, run across country, cycle, box, fence, ramble to places of interest, debate, read, sing, act, and play musical instruments. Properly and liberally managed, the good still to be done by the People's Palace cannot be calculated. Much stress (and rightly so) is laid upon the importance to a great town population of open spaces, but it always appears to me that in the list of the needs of our poor population they should rank next below institutions of the description of the People's Palace. At best they are only usable five months out of the twelve, and with our ordinary summer weather never continually then. A People's Palace is always available; physical and mental amusement, and education, are always procurable within its doors.'



ARNOLD TOYNBEE

AND TOYNBEE HALL

THE father of the subject of our notice was Joseph Toynbee, a famous aural surgeon, born about 1816, descendant of a Lincolnshire family. In his student days he studied anatomy with great interest, was elected one of the surgeons to the St James and St George's Dispensary, and was one of the first Fellows of the College of Surgeons. He

turned his attention to aural surgery, in which he soon became a specialist, and held an appointment in this connection at St Mary's Hospital. Toynbee was the means of organising local natural history museums, of building model cottages at Wimbledon, and was a sanitary reformer. He fell a victim to scientific research, for while conducting an experiment in the curing of ringing in the ears, by means of injection or inhalation of the vapour of chloroform or prussic acid, he was accidentally killed, July 8, 1866.

Arnold Toynbee, the second son of this distinguished surgeon, was born in Savile Row, London, August 23, 1852. Ere his father died as above related, he had already noticed the remarkable promise of his son. The childhood of Arnold Toynbee was spent chiefly at Wimbledon, where he grew up in an atmosphere of culture and refinement. He had quite a passion for military history, and loved to build mimic fortifications. Amongst the visitors at his father's house was the late James Hinton, author of *The Mystery of Pain*, who influenced him at this formative period. From his father, who lectured on popular science, he learned to take an interest in poetry and pictures. Like the Rev. Frederick W. Robertson of Brighton, he had an idea of entering the army, and was for two years at a military college. He was never drilled in a public school, hence his studies lay in the direction of modern literature and philosophy rather than Greek

134— In his eighteenth year he spent a period at a village on the sea-coast in reading all by himself, and two years later he went to Oxford, where his time was chiefly passed in miscellaneous

reading, and in conversation with friends. He determined to devote his whole life, and such power as he possessed, to the philosophy of history.

During the four years Toynbee spent at Oxford, he was a prominent figure amongst an attached circle of students, amongst whom was Thomas Hill Green. 'Most men,' he said, 'seem to lose their religious beliefs in passing through the university, I made mine.' But an hour or two daily of serious work was as great a strain as his faculties could stand. After taking his degree he became tutor to the Indian civilians at Balliol College. All the while he was a diligent student of political economy, and began to study Indian subjects with avidity. He lectured to his Indian students on the matter of these studies.

He had come under Mr Ruskin's influence, and was one of the undergraduates who went to the practical work of repairing the road in Hinksey. He rose to the rank of foreman. How his inner nature was fed we know also by his every morning reading of the Bible and the *Imitation*. It was said of him that Toynbee read his Bible like any other book, as if he liked it. Religion at this time, as later, was the inspiring fire of his life.

Professor Jowett says 'that at this time the secret of his influence, both over them (his pupils) and over others, was his transparent sincerity. No one could find in him any trace of vanity or ambition. Whether he received money or not, if he could only supply his moderate wants, was a matter of indifference to him. He was equally indifferent to the opinion of others, and probably never in his life

said anything for the sake of being appreciated. He seemed incapable of entertaining a personal dislike to any one, and it may be doubted whether he ever had an enemy. He was very frank and unreserved. There was nothing in that *schöne Seele* (beautiful soul) which might not have been seen and known of all men. There was too a singular charm in his conversation. He had the rare power of talking to persons in any class of life. He did not wait to be spoken to, but was himself the first to begin. Except when in pain he had a constant flow of thoughts and words. There was in him "a great deal of seriousness," yet the love of play and mischief was always ready to break out. He was very willing to plunge into an argument, which he would intersperse with slight jests and humorous allusions. His mind would seem to light up with the new thoughts which arose within him.

In later years he discovered that he had the gift of expressing himself with fluency in continued speech. He devoted this gift to what he believed to be the highest interests of his fellow-men, and addressed large audiences of working-men. In a note dated Whitechapel, July 1875, he says, 'I spoke last night for forty minutes with hardly a pause, and without hesitating for a word; my friend, who was with me, was warm in his congratulations; the audience were impressed, very friendly, and attentive. I feel as if I had discovered a new power to do God's work with, though I am still doubtful naturally about it, it drains my energy. I must use it sparingly, but I hope always in God's service.'

Last four or five years of his life were devoted

to the advancement of new theories of political economy and to the reform of the church. He had a strong sympathy with the life of the labouring-classes, and his aim was to be helpful in relieving the wants of great cities; he thought political economy should teach duties as well as laws; should reconcile humanity with science, and the reason of men with their feelings.

His religion yearned to clothe itself in action. He felt that the poor could only be adequately uplifted and helped by those who had lived amongst them and felt their needs. He took rooms in Commercial Road, Whitechapel, in his vacation of 1875, furnished in the barest manner, and entered heartily into the religious work carried on there by the Rev S. A. Barnett. He delivered lectures to the Tower Hamlets Radical Club, and gathered much knowledge and experience. His health gave way under his unwearyed labours, and the noise and dullness and dreariness of his surroundings, and the oppression from the daily sight of so much evil. From the example and teaching of this period sprang the idea of Toynbee Hall.

In the last two years of his life Arnold Toynbee was gathering materials for a detailed history of the revolution of English industry at the end of the last century. At Oxford, between October 1881 and May 1882, he delivered a course of lectures on the economic history of England from 1760 to 1840. Notes of this course are printed under the general heading of 'The Industrial Revolution,' along with popular addresses given at Bradford, Bolton, Leicester, and Newcastle, in a volume which

appeared under this title, with a short memoir of Jowett (second edition, 1837).

For the reform of the church, he was prepared to advocate abolition of subscription, and the admission of the laity to the government of the church. The essence of Christianity with him was the imitatio of Christ. Religious truths to him must be clear as it were in flesh and blood before they had a right to be held by him. He aimed at carrying out his ideas in practice, by gathering his friends around him, forming an organisation working at Oxford and London. 'they would prepare themselves in different parts on the subject until they were ready to strike in public.'

How this spirit was nourished and grew up within the man may be seen from this extract from a letter: 'Every morning I read my Bible and the *Imitation* (of Christ). I try daily to be good and unselfish; I am not very successful, but I do try. A speechless thrill of spiritual desire sometimes runs through me and makes me hope, even when most weary. . . . My work goes on well, Political Economy is becoming clearer to me every day; I feel how right I was to choose it as my subject. I try not to get excited, to let my mind work easily. I take every sensible precaution about my health, and try to turn my thoughts from that to spiritual things. I often think that, if we were ever as serious about our spiritual life as we are about our physical, we should most of us do better. I don't mean nervous about heaven and hell, but about the purity of our thoughts, and the truth of our aims.'

His death in 1883 was owing to a breakdown

which followed on the strain of two lectures directed against the teaching in Henry George's *Progress and Poverty*.

A friend of Arnold Toynbee, Mr Alfred Milner, thus explains the reasons which led to the foundation of the Toynbee Trusteeship:

'Among his old friends no circumstance added a more poignant sorrow to the great grief of his loss than the feeling that, except so far as the ineffaceable impression on a few minds went, he had left nothing behind him that would perpetuate his influence, or even give those who had not known him the faintest conception of the great character so early lost to the world. Under these circumstances the desire to create some sort of memorial was even stronger than it is in the ordinary case of the death of a great man, who leaves some visible record of his own behind him in the shape of accomplished work. All sorts of things were proposed—a studentship of political economy at Oxford, a prize, a workman's hall, or some such institution as has actually grown up, with his name attached to it, at the East End. What finally decided us to choose the present form of the Trust was the desire to connect the memorial both with the study of political economy in its social aspects, to which he devoted the scholar-half of himself, and with his work among the artisan population of our great cities to which he gave the other, the missionary-half. These two characters, so inextricably blended in his disposition, his scheme of life, and his actual performance, and at the same time so characteristic of what is best in the social movement of our time

among the educated classes, we hoped to commemorate by a series of lectures, to be delivered not at one place, but alternately at different great industrial centres, wherever there might seem to be a real demand for them—lectures dealing with *political economy on its social side*, at once instructive and inspiring. They were to be, if I may use the phrase, *pioneer* lectures, breaking open the road in different places, along which others, if there was interest shown and zeal to turn that interest to good account, might subsequently march. The lecturers were to be the forerunners of the university extension movement in political economy, teaching it always in Toynbee's spirit; and in sending them out we hoped to benefit both the industrial centres which they were to visit and to enrich with the learning of the university, and the university itself, to which they would return strengthened by that experience and touch with actual life, the flesh and blood of economics, which would be gained nowhere else so well as in the industrial centres.'

The first publication in the above direction was a lecture entitled *Industrial Peace*, being the report of an inquiry made for the Toynbee Trustees by L. L. F. R. Price, with a preface by Professor Marshall.

Professor Marshall has said that Toynbee 'was always brilliant in thought, eager in speculation; but his intellect, fresh and vigorous as it was, was not the chief part of him: the leading controlling strain of his character was emotional. He was thus the ideal modern representative of the medieval saint; strong every way, but with all other parts of his

nature merged and contained in an earnest and tender love towards God and man.'

We might utter one of his own striking thoughts over the fragment of his life and work: 'Man lifts his head for one moment above the waves, gives one wild glance around and perishes. But that glance, was it for nothing?' From this pure, ardent, unselfish life sprung the movement by which Toynbee Hall was founded, and became a residence club of university men in Whitechapel. Toynbee once told Professor Seeley how there were young men at Oxford desirous of throwing themselves into the work of the priesthood, but for certain spiritual and intellectual difficulties which had grown up within their path; but in the plan of Toynbee Hall teaching and sympathy, they found they could devote all their energies without let or hindrance. The intention of these members of the universities of Oxford and Cambridge is 'to provide education and the means of recreation and enjoyment for the people, to inquire into the condition of the poor, and to consider and advance plans calculated to promote their welfare.' The university settlers want to make use of their opportunities to get to know their neighbours, 'by chance meetings about common business, by common concern in the removal of nuisances, common work on committees, and all the other opportunities that a common life offers for forming acquaintances and ripening friendships.'

The residence house was organised in January 1885, under the direction of the Rev. S. A. Barnett, vicar of St Jude's, Whitechapel. It stands in Com-

morning, but teaching is unsectarian. Concerts have been delivered by the Popular Ballad Concert Society; lectures have been delivered by some of the most eminent specialists in their own departments, on historical, scientific, and literary subjects. There is an antiquarian society, natural history club, Shakespeare club, Adam Smith club, &c. The residents also act on local committees of the Charity Organisation Society; others are members of sanitary aid committees, and arrange for the despatch of poor children to country quarters during the summer months, and for visits to museums and picture-galleries.

Toynbee Hall partakes of the nature of both a college and a club. It is a club in so far that the university men who make it their home live their own life, follow their own pursuits, and make their own friends. During the first four years there were fifty-four residents, and its promoter, the Rev S. A. Barnett, is sanguine that, if not in our time, at least some time, the forces at work will make a better and happier East London. 'They who came to teach have stopped to learn. At the feet of the poor they have realised something of what love can do and patience can bear. They have seen real troubles, a real fight for life, they have unconsciously, through a daily contact absorbed the knowledge of their neighbours' ways of living and of thinking.' After sixteen years experience of Whitechapel, Mr Barnett gives it as his opinion, as Toynbee also did, that it is only through personal service that good can be done.

Walter Besant, in his charming story of *Children*

of Gibbon, aims at the amelioration of the condition of the 'slaves of the needle.' He pictures in it a lady of birth and education living amongst and as one of them, in a single chamber, carrying her own water up-stairs, sweeping her own room, cooking her own dinner, making the bed, and cleaning the window. In one respect she differed from the woman below her—that she put out her washing. Now the old woman below never had any to put out. For the greater part of the time her bed had been occupied by a girl in a consumption, so that she had to sleep as she could on a chair, or a bed made up of three chairs. 'One must be a Moravian missionary before one can contemplate without a shudder a continuance of this way of life. . . . Even the fellows of Toynbee Hall do not actually live in the very courts and lanes of the Whitechapel Road and Commercial Street. No doubt they will do so when, by their efforts, these courts have become courts of the Great King; at present they seclude themselves in their college, each man with his own room æsthetically furnished for the pleasure of his soul, and removed somewhat from the noise and stress and struggle of the common life. We may, in fact, give ourselves up, "like anything," for our fellow-creatures, who will very likely give up nothing, not even a humble little vice or two, in return; but there are some hours in the day which should be kept apart and consecrated, even by the most thorough renunciator, for the recreation and refreshment of his soul.

'Men and women who have learned all that science and art and history and philosophy can

teach them are returning to the soil and to the gutter from which their fathers sprung. They come back laden with treasures, which they long to lavish among the people. This is to practise the Christianity which you advanced thinkers despise.'

It would be well if men everywhere would lay to heart Toynbee's wise words, that 'civilisation has not been built up by brute force; it has been built up by patience, by self sacrifice, by care, by suffering, and you cannot, and you will not, obtain any great material change for the better, unless you are prepared to make an effort to advance in your moral ideas.'

So might I toiling morn to eve
Some purpose in my life fulfil,
And ere I pass some work achieve,
To live and move when I am still

I ask not with that work combined
My name should down the ages move,
But that my toil such end may find
As man may bless and God approve.

Principal Shairp.



of *Gilead*, aims at the amelioration of the lot of the 'slaves of the needle.' He gives a lady of birth and education living now as one of them in a single chamber, carrying her own water up stairs, sweeping her own room, her own dinner, making the bed, and closing the window. In one respect she differed from the woman below her—that she put out light. Now the old woman below never had a light. For the greater part of the time she has been occupied by a girl in a consumptive cough, she had to sleep as she could on a chair made up of three chairs. 'One must be a missionary before one can contemplate with shudder a continuance of this way of life. The fellows of Toynbee Hall do not sit in the very courts and lanes of the East End Road and Commercial Street. No do they do so when, by their efforts, these courts become courts of the Great King; at least they seclude themselves in their college, in their own room aesthetically furnished with the life of his soul, and removed somewhat from the heat and stress and struggle of the common way, in fact, give ourselves up, not for our fellow-creatures, who will give us up nothing, not even a humble thanks in return; but there are some things which should be kept apart as a reward by the most thorough renunciation and refreshment of his soul.

'Men and women will

and

studies? What larger share, if any, of the time and efforts of teachers to be given to the training of the hand and of the senses, as distinguished from the acquisition of the sort of knowledge and of mental cultivation which are derivable from books? What other and better means of communicating knowledge, and of making it attractive, can yet be devised? On no one of these topics has the last word yet been said. On all of them the best and most fruitful discoveries have still to be made.' The method adopted in the system we describe here is for busy people, or those who have had few educational advantages. If used as intended, there is no doubt that the Chautauqua system and the National Home Reading Union have considerable educational value.

Within the past twenty years that wonderful educational influence has arisen in the United States, known as Chautauqua (pronounced *Shaw-tawk-wah*), the Literary and Scientific Circle connected with which has now a membership of over 200,000. The National Home Reading Union founded in this country by Dr Paton of Nottingham, and others, aims at filling the same position for Great Britain.

Of Huguenot descent, John Heyl Vincent, one of the chief founders of the Chautauqua movement, was born at Tuscaloosa, Alabama, 23d February 1832. His father was a man of character, a great reader and talker, who gave his children the best education in his power. The Vincent family settled on a farm in Pennsylvania in 1838, and the future bishop at play missionary meetings would give

amateur addresses. Under a governess, he was prepared and entered Milton Academy. An eager reader from childhood, he had at fifteen perused some of the best books in his father's library. The story of the Wesleys inspired him with the notion that he would also like to do something for the good of the world. When he went away from home to teach a school for a time, the last counsel of his devoted mother to him, was: 'My son, live near to God; live near to God.'

During his four years of teaching Vincent continued his own studies, and entered Alleghany College, Meadville, Pennsylvania. But now came a change of plan, for acting on the suggestion of some friends, at twenty years of age, on horseback, with a pair of saddlebags, he started to preach over a thirty-mile circuit in the valleys of Luzerne county. He would compose his sermons as he rode from place to place, and as he was interested in the homely life of the country folks, and spoke three times each Sabbath, he became famous as a boy preacher. Next we find him attending the Wesleyan Institute, Newark, New Jersey. A fellow-pupil speaks of him then as tall, slender, graceful, genial, with a kind and intellectual face, and abundant brown hair. The same authority never met his equal for analytic power, and every one remarked: 'I see in this young man elements of future greatness.'

He acted as pastor for two years at North Belville, New Jersey, and for the same period at Irvington, and for a time near Chicago. Some of his methods were a forecast of Chautauqua. For instance, he

would gather his people on Saturday afternoons, and get them to imagine they were a band of tourists in Palestine, and then Bible history and geography were studied. Having completed his four years' course of theological study, he married Elizabeth Dusenbury in his twenty-seventh year, and four years later he spent a year in Europe, also visiting Egypt and Palestine.

In his thirty-fourth year he was a foremost leader in Sabbath-school work. In 1865 he founded the *North-west Sunday-school Quarterly*, and in 1866 the *Sunday-school Teacher*. He next received the appointment as general agent of the Methodist Episcopal Sunday-school Union, and in 1868 was elected general secretary of the Union and Tract Society, which post he held till 1884. As editor of the Sunday-school publications in connection with his denomination he achieved great success. Under his care the *Sunday-school Journal* rose from a circulation of 16,500 to 160,000, the lesson books have sold to the extent of 2,500,000. It was in 1873 that the great movement with which his name will henceforth be identified had its rise. Along with Lewis Miller of Akron, Ohio, he projected a Sunday-school teachers' institute, with a view of educating and better preparing teachers for their work, the first meeting in connection with which was held at Chautauque in August 1874. How it has extended its scope and influence is told in these pages.

As a preacher and orator he has always been popular. The secret of his success, says one, is that his enthusiasm and sympathy never fail. His

through his genial face, his magnetic manner, his every action his confidence in work to achieve *anything and everything for a man, make him the idol of his subjects.* Though denied regular college training he did not despise it in others, and it became a question with him, 'How can the great world catch the "college outlook?"' Thousands are too busy earning their bread to do so.

Whether travelling or in his own study, he is a great reader, marking his books and reading and re-reading the passages he likes. 'I get strength,' he says, 'breadth out of general reading, and put them into my work. The best service of a book to me is not the ideas I get out of it, but the force intellectual, and the breadth of view it gives, which force and breadth I can use in producing my own ideas and plans.' He jots down his random thoughts in a memorandum book. Every one he meets furnishes him with some new information. In his work his writing is careful and accurate.

His son, Mr George E. Vincent, has also identified himself with the work. He has drawn up programmes, engaged lecturers, preachers, and teachers, arranged the departments of the various schools, and placed the instructors and lecturers in their proper order, thus saving his father much labour in connection with details. He is a graduate of Yale College, has travelled extensively in America and Europe, and virtually fills the post of assistant-chancellor of Chautauqua.

Mr Vincent visited England, and lectured

in London, contributing a paper on his work to the *Contemporary Review* (1887). He received the degree of D.D. from Ohio Wesleyan University in 1870, and LL.D. from Washington and Jefferson in 1885. He was elected a bishop in 1888, with headquarters at Buffalo, New York. He has written and published *Little Footprints in Bible Lands* (1861), *The Chautauqua Movement* (1886), *The Home Book* (1886), *Modern Sunday-school* (1887), and *Better Not* (1887).

Lake Chautauqua is a beautiful sheet of water twenty miles long, with a breadth of two miles, lying about 700 feet above Lake Erie, from which it is distant about eight miles. The Chautauqua Assembly Grounds, situated upon the northern shore of the lake, comprise about 165 acres, containing over 500 attractive summer cottages, a fine hotel, a museum of archæology, an amphitheatre with a seating capacity of over 3000, several halls for meetings, and numerous other appliances for combining recreation with instruction. Large numbers of students and visitors congregate here in the summer season. 'Chautauquas' (50 in 1888), more or less on the plan of the original, with buildings, lectures, &c., have been established in various parts of the United States.

The Chautauqua Sunday-school Assembly, as it was first called, began, we have seen, as a Sunday-school Institute in 1874 in connection with the Methodist Episcopal Church, a two weeks' session of lectures, normal lessons, sermons, devotional meetings, conferences, and illustrative exercises; the recreative features being concerts, fireworks, and one

or two humorous lectures. It received the name of 'camp-meeting' from some. The reason of its existence was a desire to improve the existing methods of biblical instruction in the Sunday-school and the family.

Mr Lewis Miller, the father-in-law of Mr T. A. Edison, the inventor, associated with Vincent in its organisation, was at first engaged in educational matters, but latterly he had turned his attention from literary to mechanical lines, and succeeded as a manufacturer with his 'Buckeye Mower' and other farm machinery. He became president of a college board of trustees in 1866; and was appointed to prepare and report a scheme for a state school by the governor of the state. He had faith in the camp-meeting, but believed that its basis might be much broadened. He suggested for its improvement that scientific as well as theological subjects might have their place there. 'The Sunday-school Teachers' Assembly' was the name adopted in 1873. Mr Lewis Miller was elected president, Dr Vincent superintendent of instruction, and the Rev. Henry M. Simpson, secretary. The catholicity of the movement is evidenced by a resolution passed by the committee to cordially invite workers of all denominations to attend and to participate in the services of the assembly.

In 1878 the Chautauqua Literary and Scientific Circle was organised. The idea of this substitute for a college reading course occurred to Dr Vincent, while crossing the Atlantic in 1878, from a holiday in Switzerland. The plan of systematic reading, for one hour a day, for four years received the warm

commendation of those to whom he submitted it. The distinctive mission of this 'circle' is stated to be 'to direct the reading habits of grown people, both those who have received the best that the educational institutions can give, and desire to pursue an "after school" course, and those who for any reason failed to receive a college education in early life, but who now desire to secure to themselves the college student's general outlook upon the world and life, and to develop the habit of close, connected, persistent thinking.' The system comprehends a four years' course of home reading and study, to be pursued under the advisory supervision of the officers of the institution, on the completion of which diplomas are awarded. Post-graduate and special courses are also provided for those who desire to prosecute particular branches of study beyond the limits laid down in the regular course. On the tenth anniversary of the Circle's organisation, it was stated that about 200,000 persons, scattered through all parts of the world, belonged to the association; most of them are members of local circles formed in accordance with the general plan of the scheme for the more efficient prosecution of the studies.

Particulars concerning the Chautauqua Literary and Scientific Circle, with directions for forming local circles in connection therewith, may be obtained from the secretary of the institution at Plainfield, New Jersey. 'The Chautauqua College of Liberal Arts' is another department of the work. A faculty of able professors gives instruction by correspondence, and after rigid examinations the

regular collegiate degrees are conferred under charter from the state of New York. *The Chautauquan*, a magazine of large circulation, the organ and exponent of 'The Chautauqua Idea,' is published at Meadville, Pennsylvania. See F. L. Armstrong's *Chautauqua* (1886) and Vincent's *Chautauqua Movement* (1886).

DR J. G. FITCH ON CHAUTAUQUA.*

In a green and sheltered valley about nine miles to the south of Lake Erie, and at an elevation of nearly 800 feet above its surface, lies the little lake of Chautauqua, a sheet of water larger than Windermere, but in the eyes of an American a mere pond in comparison with its mighty neighbour. On the shores of this lake, and on a plot of broken ground fenced off from the woods, and little more than 150 acres in extent, there is to be seen, during the months of July and August, a remarkable community of from eight to ten thousand persons. It is the Chautauqua Assembly or Summer School. . . .

It is not a luxurious place. There is, it is true, a modest hotel for the use of those who make a short visit; but most of the residents are housed in frail cottages, in tents, in little huts or wooden houses, which are built for summer occupation only. Boating, athletics, base-ball, and other innocent diversions are provided, and music and fireworks the opening day and other festive occasions; likewise all the recreations are of a serious no intoxicating liquor is to be had within

the precincts. Advantage has been taken of the curved slope of a hillside to form a large covered amphitheatre, open on all sides except that on which the organ and the dais are placed; and here is sitting-room for at least 6000 persons. Numerous meeting-rooms and class-rooms are scattered about. A rough but excellent wooden model of the Parthenon, without walls, is called the Hall of Philosophy, and provides room in the midst of a pleasant academic grove for seven or eight hundred hearers. Along a shaded avenue there is a series of tablets reminding one of the stations in the Via Sacra of some Catholic convent, but arranged at distances corresponding to the several periods, and recording the chief events and dates of Roman history. In one part of the grounds there is a large relief model in earth of the Holy Land, as a help in teaching the geography of Bible scenes, and in another there are detached rooms set apart for particular studies, each supplied with its own apparatus and with the books of highest authority in its own department—for example, for Latin and Greek, for French and German, for history, for political economy. There are schools of china painting, wood-carving, and decorative design; others for stenography and the use of the type-writer; a printing-press, and an editorial staff for a daily record of proceedings, and for the publication in full of all the most notable lectures and addresses; a Kindergarten and a schoolroom, in which simple exercises lasting for an hour or two in each day are provided for the children of the community; a singing school, an electrical laboratory, a well-

statu pupillari. Her work lies mainly among those who are already engaged in the struggle of life, and who are conscious of the responsibility of managing their own lives and fashioning their own characters. It is to her honour that she has sought out a hundred thousand such persons, and given them some of the help and encouragement they craved.

Dr Phillips Brooks of Boston has said. 'I see busy households where the daily care has been lightened and inspired by the few moments caught every day for earnest study. I see chambers which a single open book fills with light like a burning candle. I see workshops where the toil is all the more faithful because of the higher ambition which fills the toiler's heart. I see parents and children drawn closer to one another in their common pursuit of the same truth, their common delight in the same idea. I see hearts young and old kindling with deepened insights into life, and broadening with enlarged outlooks over the richness of history and the beauty of the world. Happy fellowships in study, self-conquests, self-discoveries, brave resolutions, faithful devotions to ideals and hopes—all these I see as I look abroad upon this multitude of faces of the students of the great College of Chautauqua.'

THE NATIONAL HOME READING UNION.

At Lord Aberdeen's London residence, on April 13, 1888, a scheme was unfolded by his lordship before a crowded meeting, to be called 'The National Home Reading Circles Union.' The

programme intimated that the purpose of the promoters was to encourage and stimulate the home-reading of 'different classes of readers, especially young people, artisans, and general readers,' and to make what they read educational in the truest sense of the word. As in American Chautauqua, courses of reading were to be drawn up and published, and the text-books so planned as to 'interest and liberalise the mind, as well as to convey useful information.' Memoranda sheets, to show the record of work done, were to be sent out from time to time to the members, certificates and prizes given, and summer assemblies held, at which lectures would be delivered and excursions organised. There was also to be a cheap journal as a medium of communication between the promoters and members.

To the Rev. J. B. Paton, M.A., D.D., Principal of the Nottingham Congregational College, belongs the credit of being founder and chief promoter of the 'Home Reading Union' in this country. The provisional secretary was the Rev. T. F. Lawrence, Brunswick Lodge, Cambridge. The first summer gathering was held at Blackpool, Lancashire, during the later half of July 1883. It is not a copy of 'Chautauqua,' although inspired by many of its ideas, but rather an adaptation of its methods to society in this country, for which there is quite as great need as there is in America.

The main objects of the National Home Reading Union are to draw up and publish courses of reading adapted to the tastes and requirements of different classes of readers, especially of young people, of artisans, and of general readers. Young

people pay a shilling a year, the artisans one and sixpence, and the general readers three shillings. These subscriptions include the due delivery of the various monthly magazines. The reading course in each case extends over a period of three years. The young people in their first year read certain specified works in history, science, economics, adventure, biography, and fiction. The artisans read political science, history, biography, science, fiction, poetry, and literature. The courses in the general readers' section have been drawn up with a view to giving readers a fair outline of the various branches of a liberal education. There are seven courses: English literature, general literature, inorganic nature, organic nature, English history, general history, and political science. The Council suggested at first that, if possible, three courses should be taken, and that two should be literary and one scientific or philosophical; or one literary and two scientific; or one literary, one philosophical, and one scientific. Memoranda sheets, for notes of work done and difficulties encountered, are sent out with the magazines, and examinations are held at the end of the various courses.

The headquarters of the Union is Surrey House, Victoria Embankment, London. There are also branches in most of the large towns.

SAMUEL MORLEY.

LORD SHAFTESBURY once spoke of the subject of our sketch as 'that dear man Samuel Morley, content to be anything or nothing, so that good is being done.' Mr Goldwin Smith admired him as one rich man who kept his heart above his wealth. The Prince of Wales in a public speech said 'he had endeared his name to all of our countrymen, and will go down to posterity as one of the greatest philanthropists of the age.' Samuel Morley had little fear of that Communism which might lead to universal confiscation, but he had a fear that wealthy and educated men might fail to devote themselves to solve the problem how the poverty, disease, and vice of so many of our flesh and blood could be diminished and removed. And he did what lay in his own power for this end.

Samuel Morley, the well-known London merchant and philanthropist, was born in Homerton, an

eastern suburb of London, October 15, 1809, the youngest child of a family of six. His father, John Morley, was partner in the flourishing firm of I. & R. Morley of Nottingham and London, famous then and since for the excellence of its hosiery and other goods. His mother, a daughter of Mr R. Poulton, Birkenhead, was a woman of character, sweet and tender disposition, strong affection, and genuine piety. His father was not only successful in business, but was a well-known Nonconformist layman, respected and beloved in religious and philanthropic circles.

Young Samuel Morley was educated at a boarding-school at Melbourn, Cambridgeshire, and Southampton. He is described as being a bright, lively boy, full of fun, and on good terms with everybody. Some of his masters had predicted that he would either be a minister of the gospel or a member of parliament. He was whole-hearted in what he did, whether in school-work or in boyish games. Though his father's influence was most strongly stamped on his character, he would say in after life, 'I am what my mother made me.'

At the age of sixteen, he entered his father's warehouse in Wood Street, and even at this early period began to show good business capacity. His brother John had just entered the business before him. For seven years Samuel Morley remained in the counting-house, his business hours at that time lasting from 9 A.M. till 7 P.M.

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interest in religious and philanthropic work, in which he was encouraged by the circle of eminent Nonconformist divines who met at the hospitable table of the Morleys. Samuel, while listening to a sermon by James Parsons in the Weigh House Chapel, was strongly affected, and gave himself without reservation to the pursuit of those things 'which would bring glory to God, good to man, and real abiding happiness to himself.' The other divine who had the strongest influence in forming his character was the Rev. Thomas Binney. The gaieties of fashionable life, or races, theatres, and balls, never had, at this time or later, any attraction for him.

The Rev. J. C. Harrison describes young Morley at this period as being, 'lithic and active in body, quick in his perceptions and in his movements too, kind and genial in his spirit towards all who were under him, and courteous and gentlemanly in his bearing to the outside world. He had a pleasant face, though not so handsome as it became in after life, when his mind and character were more matured.' Though a favourite with the employees, he was firm in maintaining discipline, and his two brothers, John and William, worked as steadily and regularly as he did in the interests of the firm. Samuel Morley even then prided himself on his skill in finance, and knew how to turn the capital of the firm to the best account. He was both a rapid and careful worker, and got through a good deal in a day; and as he was proficient in every detail of the work of the warehouse, he could guide and direct and had great power over those below him.



SAMUEL MORLEY

FROM A PHOTOGRAPH BY WILKINS & SARGENT

The clerks had a saying that 'nothing escapes him.'

The summer holidays, when he would indulge in walking tours, were a welcome relief from the monotony of business. In 1835 he had a tour in the West Highlands, and was perfectly enchanted with Loch Lomond, nothing he had ever seen in Scotland or England having in his opinion surpassed it. His visit to Melrose and Abbotsford was also greatly enjoyed. In 1836 we find he was in Belgium and Switzerland. Onwards from 1840, when his father retired from the firm, the responsibility of developing and continuing the business rested with John and Samuel Morley. A year later Samuel married Miss Rebekah Maria Hope, daughter of Samuel Hope, a Liverpool banker. This was a love match; the bride was endowed with great personal beauty, and had simple and charming manners. Mr Hodder says that Samuel Morley at this time, had 'a bright sunny face, a clear complexion, a broad brow, bright blue eyes, erect carriage, a well-set head, a good figure—such was the outer man; and countenance indexed character. He lacked, it may be, great genius and creative imagination; but he was a man of sterling common sense, of vigorous understanding, firm of purpose, clear in head, large in heart, pure in habit, simple in taste, and withal full of tenderness and love.' In 1842, Samuel Morley was settled in an old-fashioned brick house at Lower Clapton, where six of his eight children were born. In 1854, he removed to Craven Lodge, Stamford Hill, where he resided till 1870. His latest residence was at

Tonbridge, Kent. It is said that half the Congregational ministers in London knew Morley personally, and were entertained by him, either at Wood Street or in his own house, where schemes of usefulness for the denomination would be discussed. But Samuel Morley continued firm in his resolution never to accept office in any church, though frequently asked. As his benevolence came to be known, continual demands would be made upon him, and his correspondence was very heavy. When his brother John retired from the business in 1854, he remained the sole head of the concern. Yet the more he had to do, the more he seemed capable of doing. Political and religious movements had also a due share of his time and thoughts. In 1858 he accepted the treasurership of the Home Missionary Society, with the result that the work of this society was immensely stimulated; conferences and meetings were held, and lay evangelists and colporteurs appointed. In attending these meetings he not only paid his own expenses but also the expenses of many ministers and delegates. He also lent substantial aid to the Congregational colleges. In 1859, he was busy aiding in organising religious services for the working classes in the London theatres. The temperance cause had also his warm sympathy and aid.

The Morley firm has seven factories in the midland counties, employing about 3000 hands, and their benefit a beneficent system of annuities was set on foot. Every day he received an exact statement of affairs. His factories were the best in the North Midlands in point of machinery, cleanliness,

light, and ventilation. He would not tolerate bad or indifferent work, or waste, and would only have competent men around him; quick at seeing things himself, he would sometimes be short and irritable when others were less so. He admitted that 'he had been all his life trying to conquer his besetting sin of impatience.' When at its busiest 2000 letters would arrive at Wood Street every morning, and 60 to 100 by succeeding posts during the day; said to be the largest number of letters received by any private firm in London. His own private correspondence was such that he never properly overtook it.

The moral character of those who were received into the house of Morley was inquired after as well as their business qualifications; holidays were liberal; there were a library and reading-room, and parlours and comfortable dining-rooms. From a meeting held in Wood Street sprang a Young Men's Missionary Association.

The sound financial arrangements he made are shown in the first word he spoke when he had arrived at a burnt-down factory. 'Hill, we ought to have been better insured,' and the sterling integrity of them all stands not less clear in the displeasure with which he learnt that on the top of a circular which had gone out to customers it was announced, what seemed to him an impossible thing, that 'all orders would be executed and business carried on as usual.' 'I would rather,' he said, 'have a dozen fires than make a pledge and not fulfil it to the letter.'

During all his public and commercial life he was

the affectionate friend and trusted confidant of his boys and girls, and loved to play and sing with them. He was proud, too, of his horses, and enjoyed humour.

'The influence of Mr Morley,' says his biographer, Mr Hodder, 'as a man of business was felt, not only throughout the city, but throughout the country. His immovable integrity, his great capacity and clear-headedness, his absolute sincerity, his gift of seeing into men and things, his enormous success, and, above all, the high tone of his principles, made him stand out in all commercial circles as the typical man of business.'

It has been acknowledged that no man did more for the cause of Nonconformity than Samuel Morley. He also interested himself in the publication of pure literature and it was mainly through his exertions that the *Daily News* was placed on a sound and successful business basis.

stone's bill for the Disestablishment of the Irish Church, a Bankruptcy Bill, and the Customs and Inland Revenue Bill. During the discussion on the National Education Bill introduced by Mr Forster in 1870, he protested against the exclusion of both the Bible and every kind of religious teaching from schools, and gave his constituents at Bristol his views on the subject.

At the opening of the parliamentary session of 1871 he seconded the motion for an address to the crown, at Mr Gladstone's request. He was regarded on all sides as an authority when matters of trade policy came to be discussed, and took great pains to make himself acquainted with the bearings of every subject. In the session of 1881 he took charge of Earl Stanhope's Bill to forbid the payment of wages in public-houses. When appointed one of the Royal Commission for Housing the Poor, he gave it as his opinion that 'three-fourths of the misery of London was self-inflicted,' and that drink had a great deal to do with much of the misery created. This made him a Prohibitionist as far as the liquor traffic was concerned. He resigned his seat for Bristol in November 1885. The offer of a peerage this year was declined. He was appointed Patronage Secretary to the Liberal government in January 1886.

His share in political affairs has been described as influential rather than conspicuous. Whatever he said in parliament or out of it was marked by practical common sense. As a speaker Morley was simple, straightforward, and honest. In later life his best speeches were made on religious and philanthropic subjects. He was in the habit of

writing his suggestions for speeches on half-sheets of notepaper. While thinking over the subject on which he meant to speak, he made notes of leading thoughts, and sometimes of a quotation to enforce it. Here are specimens: 'Education is what somebody else does for us. Self-culture is what we do for ourselves. Education puts tools into a man's hands; self-culture enables him to use them.'

'I am content to be regarded as an enthusiast, but I rely more on electric telegraphs, steam-navigation, cheap postage, international exhibitions, peace congresses, anything that brings peoples together, as distinguished from their rulers, than all the armies in the world.'

'When I look at the state of the times and think of the religious future of England, I confess I do so with dismay. My only hope is, under God's blessing, in the waking up to this conviction: Every Christian should be a missionary.'

Samuel Morley took a serious view of the stewardship of wealth, and all his other responsibilities. His biographer, Mr Hodder, says that 'his whole life was dominated by a sense of responsibility to God; he felt that necessity was laid upon him to devote his time, talents, energy, and wealth unreservedly to his Master's service. His was that simple, old-fashioned practical Christianity which the world stands in danger of losing, without gaining anything truer or better in its place . . . He had faith in religious life a thousand times more than in religious creed, and from first to last he believed as a child, prayed as a child, trusted as a child.'

He said once: 'I have never had much difficulty

in making money, but have often been at a loss to know how best to spend it.' Like every rich man who gave away money, he received thousands of applications. When giving to any cause, he spent time, thought, and energy in making inquiries as to the needs and claims of the recipients. He took much interest in the bicentenary celebration of Nonconformity in 1862, contributing £6000 towards a Memorial Hall in Farringdon Street. Dr J. H. Wilson, with whom he was associated in home-mission work, tells us that on Saturday evenings he would review what had been done during the week, and one evening launched a project for chapel building, offering £500 for each new chapel, provided in each case the other necessary amount was raised. Twenty-four new chapels were ultimately built at a cost of between four and five thousand pounds. Between 1864 and 1870 he had contributed £14,400 for this purpose. Besides he gave £5000 towards the purchase of Exeter Hall; £2000 towards University College, Aberystwith, and offered £5000 towards the erection of chapels in three districts of South Wales, with the result that in three years twenty-one chapels had been built.

Another sphere in which Samuel Morley proved useful and influential was in becoming a shareholder in the Artisans', Labourers', and General Dwellings Company, which up to 1886 had about a million and a half of capital invested in erecting 4400 dwellings at Shaftesbury Park, Queen's Park, and Noel Park, in the suburbs of London. At a critical period in the history of this society, he saved it

from financial ruin, by joining with a friend in giving a personal guarantee to the bank. He remained a director until a deficiency of some £70,000 was changed into a surplus; and Morley Avenue, Noel Park, perpetuates his name in connection with this company. Like Lord Shaftesbury, who consulted him on the questions of housing the poor and Sabbath observance, his name was connected with every important philanthropic movement. Along with the Duke of Devonshire, he assisted in founding Cavendish College, for the sons of the middle classes, at Cambridge. From 1878 onwards he had become more pronounced on the temperance cause, and became president of a large number of temperance societies, and spent money freely on temperance literature. In later life too he changed his mind as to amusement for the people, and the Victoria Temperance Music Hall, Waterloo Bridge Road, giving a pure bill of fare in the shape of vocal hall entertainment, had his warm support, both in money and influence. Had Morley lived in the opinion of his biographer this place might have developed into a People's Palace for South London.

Samuel Morley's gifts do not bulk so largely as those of some men who may have given greatly more to the cause. He practised philanthropy as an extension of the social, growing continuously and steadily. He was not a man of a single cause. When his mind was set on the cause of any new cause he was not slow to drop the one he was then pursuing, and he was a kind of early prophet of the new social movement of his day.

also backed up the Financial Reform Association. To a nervous divine who visited him in Wood street when much occupied, he said, 'Now sir, tell me what you have got to say in five minutes, if you please.' The divine took more than five minutes to make his pompous statement, and as time was up he had to beat a hasty retreat.

Many a struggling life was lifted from distress by the timely help he gave. Hearing in 1865 that George Cruikshank was in financial difficulties, he set afoot an appeal, gave largely himself, and Mr Ruskin also subscribed, and he did not rest until the struggling artist was placed beyond the reach of want. Poor ministers, literary men, teachers, widows, all benefited by his thoughtful and timely charity. The amount of such gifts will probably never be known.

Among the last public meetings Morley attended was one in connection with the Young Men's Christian Association at the Mansion House. He rested from his labours on 5th September 1886, and more than a hundred institutions were represented at his funeral. His plain monument in Abney Park Cemetery bears this inscription:

SAMUEL MORLEY

OF HALL PLACE, TONBRIDGE,

SON OF THE LATE

JOHN MORLEY.

BORN OCTOBER 15, 1809,

DIED SEPTEMBER 5, 1886.

A SERVANT OF JESUS CHRIST.

by somniferous *menstrua*. This was kept in leaden vessels, hermetically closed, lest the *aura* should escape. 'When it is used, the cover being removed, it is applied to the nostrils of the sleeper, who draws in the most subtile power of the vapour by smelling, and so blocks up the fortress of the senses, that he is plunged into the most profound sleep, and cannot be roused without the greatest effort. . . . These things are plain to the skilful physician, but unintelligible to the wicked' In 1784, Dr Moore, of London, used compression on the nerves of a limb requiring amputation, but this method was in itself productive of much pain. In 1800, Sir Humphry Davy, experimenting with the nitrous oxide or *laughing-gas*, suggested its usefulness as an anæsthetic; and in 1828, Dr Hickman suggested carbonic acid gas.

As early as 1795, Dr Pearson had used the vapour of sulphuric ether for the relief of spasmodic affections of the respiration. The fact that sulphuric ether could produce insensibility was shown by the American physicians, Godwin (1822), Mitchell (1832), Jackson (1833), Wood and Bache (1834), but it was first used to prevent the pain of an operation on 30th September 1846, by Dr Morton, a dentist of Boston. The news of his success reached England on 17th December 1846, on the 22d, Mr Robinson, a dentist, and Mr Liston, the eminent surgeon, operated on patients rendered insensible by the inhalation of sulphuric ether. This material was extensively used for a year, when Sir J. Y. Simpson, of Edinburgh, discovered the anæsthetic powers of *chloroform*, and introduced the use of it into his

department, midwifery. Since that time, chloroform has been the anæsthetic in general use in Europe, but ether is preferred in America.

Dr William T. G. Morton, an American physician, was born in the village of Charlton, Massachusetts, August 19, 1819. He has been described as a sunny affectionate boy, passing his time, like most New England boys, in tapping maple-trees, shearing sheep, mowing hay, and getting such education as the town afforded.

His father, who keenly felt his own lack of collegiate education, determined that his son should not lack opportunities for study. He was therefore at the age of thirteen sent to Oxford Academy, and boarded in the home of a well-known physician there. Later on he went to Leicester, and while other boys were deep in sports natural to their years, he would be found immersed in medical books, or pounding among the rocks for minerals, or studying natural history.

At the age of seventeen there came to him the first great sorrow of his life. His father, through an unfortunate business partnership, lost all his money, and as a consequence the boy had to abandon all thought of an education, and begin at once to earn his daily bread.

He was placed in the publishing-house of Mr J. S. Dow, a man of sterling worth; and, as was common at that time, he lived in his employer's house. Mrs Dow, a kindly woman, tried to make the homesick boy contented, but he was so discontent, that fearing for his health, he was sent to his father's house, where he re-

mained for some time, picking up such education as he could.

When he was twenty-one years of age, a college of dental surgery was opened at Baltimore. He attached himself to it, and studied hard for eighteen months, thereafter he opened an office in Boston and started business for himself, doing his work well and making many friends. One of his discoveries was a new kind of solder, by which false teeth were fastened to gold plates.

Two years of earnest work followed, and then he brought home a bride of eighteen to share his struggles and his fame. About this time, too, he entered the Medical School of Harvard University. An ardent student, he was up before sunrise preparing himself for the anatomical studies of the coming day. Late in the evening he would be found last at the dissecting tables.

His sympathetic nature shrunk from the agony he witnessed in the hospital, and he asked himself many times if nothing could be found to alleviate this suffering. He tried various stimulants, opium, and magnetism in vain. One day when applying sulphuric ether to the tooth of a patient, he observed the surrounding parts became benumbed. Why could not the whole body be rendered insensible in the same manner? he asked himself. Morphine, opium, and ether were mixed up in a retort, and slowly inhaled by him, but headaches so terrible were the result, that he had to desist. But only for a time. Experimenting now upon animals, anon upon himself, he came to the firm conclusion that ether was the great 'pain destroyer' of the world.

silence Dr Warren proceeded to cut out the tumour, saying as he did so, 'Gentlemen, this is no humbug.'

On regaining consciousness, the patient remarked, 'I have felt no pain; only a sensation like that of scraping the part with a blunt instrument.' This meant that surgery had been for ever robbed of its terrors, or as Dr Wendell Holmes put it, 'The deepest furrow in the knotted brow of agony has been smoothed for ever.'

The new discovery was talked about everywhere, and Dr Morton, understanding well the value of his discovery to the world, spared neither time nor pains to make it known. Pamphlets were issued at his own expense, and agents sent to all the larger towns with proper instruments to instruct the people; in fact, Dr Morton hardly knew a full night's rest or a regular meal for three months.

It would be natural to think that honour and fame and wealth would now have flowed in on this young enthusiast, but, instead, his bitterest experiences and his greatest struggles were yet to come.

Some men came boldly forward and declared themselves the discoverers of the way to produce insensibility to pain¹. Another affirmed he had known it in his laboratory for the last five years. Some of the medical brethren were envious, and 'hoped no one would be seduced from the high professional path of duty into the quagmire of quackery;' while several dentists issued a circular setting forth the alarming effects of ether, and denouncing the discovery as a 'humbug.'

Regarding an experiment made upon himself, he said afterward: 'I looked at my watch, then soon lost consciousness. As I recovered, I felt a numbness in my limbs, with a sensation like nightmare, and would have given the world for some one to come and arouse me. I thought for a moment I should die in that state, and that the world would only pity or ridicule my folly. . . . Gradually I regained power over my limbs and full consciousness. I immediately looked at my watch, and found that I had been insensible between seven and eight minutes.' Overjoyed at the result, the young student called upon Dr Warren, senior surgeon of Massachusetts General Hospital, who expressed deep interest, and promised that he would give an early opportunity for applying the test on one of the inmates of the hospital. Meanwhile he had administered it to a patient on September 30, 1846, and removed a firmly-rooted tooth without pain.

As the time drew near Dr Morton applied himself assiduously to the perfecting of the instruments for inhalation; the night previous working and experimenting until four in the morning.

On October 16, 1846, the amphitheatre of Massachusetts Hospital was filled with distinguished surgeons, physicians, and students met to witness a difficult surgical operation undergone without pain. The patient (a young man suffering with a tumour on the mouth), on being asked if he felt afraid, replied, 'No, I feel confident, and will do precisely as you tell me.' With perfect self-possession the young doctor began his work. In a few minutes the patient was soundly asleep, and then in deep

silence Dr Warren proceeded to cut out the tumour, saying as he did so, 'Gentlemen, this is no humbug.'

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Feeling how sadly his country had wronged and neglected him, such men as Dr Hugelw, Bonditch and Holmes, R. Winthrop and Longfellow, and leading physicians in every city, started a Morton Testimonial to show by generous contributions what the world thought of this one man. All gave heartily, but the civil war absorbed the thought of the country and prevented the giving of a large amount.

Government requested Dr Morton's aid at the battlefields, and sometimes after a single battle he has given ether to as many as two thousand wounded men before the surgical operations were performed. Again, with General Grant, when twenty thousand lay wounded, he gave anesthetics at the rate of three minutes to the man, without a single failure. We pause and wonder at this instance of national ingratitude! The later years of his life were spent in agricultural pursuits.

True, he had gained success, that of imperishable fame as a benefactor, and had received a gold medal from the Institute of France, and honours from Russia and Sweden; but anxiety about the welfare of his family, and the excitement caused by an article which sought to deprive him of the honour of the discovery, broke his health and his heart. He was buried in Mount Auburn, Dr Jacob

Having been at much expense in making known and defending the new agent, some of Dr Morton's friends advised him to apply for a patent, that he might derive some pecuniary benefit from his discovery. This was granted, Dr Morton calling it 'letheon;' but government in using ether during the Mexican war paid no regard to the patent; contracts were made and boldly broken, and Dr Morton sustained heavy loss.

Some prominent men resolved to petition Congress to reward one whom Lecky declares, in his *History of European Morals*, to have done more for the real happiness of mankind than all the moral philosophers from Socrates to Mill.

The opposition against Dr Morton now became bitter and personal, and as a result the Bill to give him one thousand dollars was lost in the Senate. This was a most bitter experience. He failed to understand how thousands of dollars were spent on every new invention for slaughter, but nothing for the man whose discovery had saved thousands of lives and prevented incalculable suffering. He became ill from nervous prostration, and the opposition he met with in Boston ruined his business.

When partially restored to health, his friends again furnished means for a second petition to Congress. Again no appropriation was made. Ten years later, with restored health, and sustained by a loving wife and devoted friends, Dr Morton, with an immense amount of testimony from the highest in the land, made his third application to Congress. But no sooner was the matter broached than the

old discussion began until every one was worn out, and the matter was allowed to drop undecided. Dr Morton was again prostrated by illness. For eight long years he had fought for his rights, and five different applications to Congress were made in vain.

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Bigelow writing those expressive words for his monument, erected by the citizens of Boston :

BORN AUGUST 9, 1819;

DIED JULY 15, 1868.

W. T. G. MORTON,

INVENTOR AND REVEALER OF ANÆSTHETIC INHALATION,
BY WHOM PAIN IN SURGERY WAS AVERTED AND ANNULLED;
BEFORE WHOM IN ALL TIME SURGERY WAS AGONY,
SINCE WHOM SCIENCE HAS CONTROL OF PAIN.

In the Public Gardens of Boston stands the Ether Monument, of granite, the gift of Thomas Lee, with a fine bas-relief on each side, and the words: 'To commemorate the discovery that the inhalation of ether causes insensibility to pain, first proved to the world at the Massachusetts General Hospital in Boston, October 1846.' See *Trials of a Public Benefactor*, by Dr N. P. Weyman (New York, 1859).



SIR JAMES Y. SIMPSON.



AS a professor of the healing art, of world-wide reputation, and as the introducer of chloroform for the alleviation of human suffering, Sir James Young Simpson deserves to be held in everlasting remembrance. His career stamps him as one of the benefactors of the race.

James Young Simpson was descended from a race of Linlithgowshire farmers, and was born at Bathgate, in the centre of the paraffin-oil country, June 30, 1811. When James, the seventh son and eighth of David Simpson, baker, and Mary Jarvey, the household circumstances were at a low ebb. On the day of his birth the drawings in the family were but eight shillings and threepence. At an early time forward, however, when his mother began to take a practical interest in the business, improvement took place. His mother, a cheerful, industrious and godly woman, died when the subject of this notice was nine years of age, and his sister

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Mary became like a second mother to him. Young Simpson went to school at Bathgate in his fourth year, and entered Edinburgh University in his fourteenth year. On the completion of his literary studies he enrolled as a student of medicine in session 1827-28.

On his arrival in Edinburgh he had joined an old friend, John Reid, who then lodged with Dr Macarthur, in 1 Adam Street, where the rent of his room was about three shillings a week. One of the first books he bought on coming to Edinburgh was *The Economy of Human Life*, for which he paid ninepence. He was strictly economical, and kept an exact note of his expenses, which at the end of the session he submitted to the family. His little cash-book contained such entries as the following: 'Vegetables and *Byron's Beauties*; finnen hadies, 2d.; and *Bones of the Leg*, £1, 1s.; subject, £2; spoon, 6d.; and bread and tart, 1s. 8d.; fur cap, 14s.; Mary's tippet, 2s. 6d.; Duncan's *Therapeutics*, 9d.; snuff, 1½d.; and a book on *Early Rising*, 9½d.'

In his second session at college he had taken a small bursary, but there is no evidence that his class attainments were above the average run of students. Long afterwards he said: 'Tis fully forty years since I came first to Edinburgh, and entered its university as a very, very young, and very solitary, very poor, and almost friendless student. . . . Nor was my original ambition in any way very great. After obtaining my surgical diploma I became a candidate for a situation in the west of Scotland, for the attainment of which I fancied I possessed

some casual local interest. The situation was surgeon to the small village of Inverkip, on the Clyde. When not selected, I felt perhaps a deeper amount of chagrin and disappointment than I have ever experienced since that date. If chosen, I would probably have been working there as a village doctor still. But like many other men I have, in relation to my whole fate in life, found strong reason to recognise the mighty fact, that assuredly

There's a Divinity that shapes our ends,
Rough hew them as you will

Yes, in the language of the French proverb, "Man proposes, but God disposes."

He passed in the examination for his degree with ease and credit before he was nineteen, and became a member of the Royal College of Surgeons, and first-assistant to Dr Gairdner in dispensary work in 1831. At this period he acted for a time as assistant to Dr John Thomson, for the modest salary of £50 per annum, and thus it was he came to settle down as a citizen of Edinburgh, and fight a hard and uphill battle for bread and name and fame.

While attending Professor Liston's surgery classes and looking in at the operations there, he began to desire some means for the alleviation of pain, when the patient was in the hands of the operator. Indeed, after witnessing the terrible agony of a Highland-woman under amputation of the breast, he went straight from the class-room to the Parliament House, to seek an engagement as a writer's clerk. Later in life, he had the great honour of introducing the agency of chloroform, which

answered the question stirring in his mind, 'Can anything be done to make operations less painful?'

Acting on a valuable suggestion made to him by Professor Thomson, he began the study of obstetric medicine. He brought to his researches strong mental attention and concentrated mental activity, and recommended to others that quality of mind which Sir Isaac Newton possessed, and modestly said that it consisted only in unusual powers of patient thought and industry, in the habit of unparalleled endurance, and assiduity in the exercise of thinking. But he was careful to add that Dr Armstrong had said, with perhaps more truth, that 'genius in a medical man is nothing more than the habit of patient observation and reflection.'

In 1833 he became a member of the Royal Medical Society of Edinburgh, an institution of which he was afterwards elected President. Two years later, by the ever ready liberality of his brothers Alexander and John, he was enabled to visit the chief schools of medicine, and the hospitals of England and France. As he possessed remarkable powers of observation, his intellectual life was greatly enriched thereby. He was now elected senior President of the Royal Medical Society.

In May 1836, having become thoroughly conversant with practical midwifery, he was appointed house-surgeon to the Edinburgh Lying-in Hospital, which caused a great increase in his general practice. In his hospital work he showed both zeal, activity, and enterprise. He had pleasure in his work, and therefore did it thoroughly. In 1837 he was appointed interim-lecturer on Pathology, and at

the close of his short session received the thanks of fifty-three students, who showed their appreciation by presenting him with an address in which they spoke of his zeal, fidelity, and varied and extensive research, and of his uniform and affable manner. From a note to Miss Grindlay in 1838 we learn that he considered the previous winter as a strange blending of working and romping, study and idleness, pleasure and pathology, lecturing and laughing—of investigating the phenomena of disease and dinner parties, of agues and quadrilles. He thought everything had been in excess except sleep. We find him getting up at 3 A.M. in order to prepare an essay for the *Edinburgh Medical Journal*. His first course of lectures on obstetric medicine were delivered in the Edinburgh Extra-Academical School in the session of 1838-39. He had worked very hard, and his lectures were a success. In the year 1839 he made the acquaintance of Robert Chambers, whom he describes as 'a delightful personage.' When settled at 1 Dean Terrace his sister Mary asked him how he liked his 'ain house. Every visitor from Edinburgh brings us word of your prosperity, or rather of your industry and its reward. No one, I am sure, rejoices more to hear it than I do.' All the while he was rapidly climbing the ladder, Simpson ever preserved a healthy interest in his own home circle and old friends at Bathgate.

When Professor Hamilton resigned the Midwifery chair in 1839, Dr Simpson announced himself as one of the candidates. After a brisk canvass and the expenditure of about £500, he was elected to the post by a majority of one. During the canvass for

the chair he was married to Miss Jessie Grindlay, daughter of Mr Grindlay, shipowner, Liverpool. Congratulations flowed in upon him from all parts of the world, but none were more highly valued than those from his sister Mary, who had guided and watched over him in childhood with a mother's love. He removed from Dean Terrace to 22 Albany Street, after his election to the professorship; his private practice meanwhile increased steadily. For the first three months of 1844 he received £1000 as fees, and his practice had so increased among the nobility and aristocracy at the beginning of 1845 that he bought a house at 52 Queen Street for £2150, where patients sought him in such numbers that he could scarcely overtake half of them.

Before this was achieved, however, he had experienced abundance of labour and vexation, and had many pressing pecuniary liabilities after his marriage. Those who had used their influence for another candidate for his chair, also had a sharp eye upon him for any weakness or halting. But like a strong swimmer, he bravely breasted the waves of this temporary opposition with a manly and courageous heart. His hours of sleep were abridged, and the evil effects of overwork began to show themselves in headaches and palpitation of the heart. He loved his work, and did not engage in it merely for the sake of money and position. Well or ill, he felt impelled to work, and to his credit be it said, much of this work was gratuitous. When urged by his friends to be more careful about his fees, he said, 'I prefer to have my reward in the gratitude of my patients.'

His introductory lecture as professor of Midwifery was delivered in November 1840, and was very successful. His appearance at this time was somewhat uncommon. In height above the average, with a compact and well-knit frame, and a short quick step in walking; his neck was short, chest deep and broad, and there was a rounded massiveness about the whole frame, which as has been remarked showed no corners. His forehead was high and broad, surmounted by shaggy masses of hair. The eyes were full, and his presence bespoke rare mental power, combined with deep feeling and almost womanly tenderness. His large class was a delight to him. Professor Duns writes: 'His genial bearing among the students, the earnest way in which he did the work of the class, the forcible and lucid style of his prelections, his breadth of view as a public teacher, the pleasant talk and sallies of quiet humour with which he often relieved the dry exposition of methods of research or the didactic statement of principles, the abundance and freshness of his illustrative facts, and his happy art of laying fields of thought outside of his profession under contribution, to give force and clearness to the special topics under review, all conducted to make him a favourite of the students generally, and to win the admiration, respect, and love of those who were foremost among them in mental power and accomplishments.'

Dr Simpson was appointed one of Her Majesty's Physicians in Scotland in 1847, a position which the Queen said 'his high character and abilities made him very fit for.' But this high honour

interested him less than a forecast of his great discovery, the relief of pain in operations by inhaling sulphuric ether. He could for the time think of nothing else, the idea took such possession of him that *the severest surgical operations might be made painless*. In explaining the use of ether in this connection to a brother practitioner, he said that the great secret was in giving a large, full, and rapid dose at once. He had previously tested its effects upon himself. 'On the first occasion,' he writes, 'on which I detected the anæsthetic effects of chloroform, the scene was an odd one. I had had the chloroform beside me for several days, but it seemed so unlikely a liquid to produce results of any kind, that it was laid aside, and on searching for another object among some loose paper, after coming home very late one night, my hand chanced to fall upon it, and I poured some of the fluid into tumblers before my assistants, Dr Keith and Dr Duncan, and myself. Before sitting down to supper, we all inhaled the fluid, and were all "*under the mahogany*" in a trice, to my wife's consternation and alarm. In pursuing the inquiry thus rashly, perhaps, begun, I became every day more and more convinced of the superior anæsthetic effects of chloroform, as compared with ether.'

To the *Monthly Journal of Medical Science* he sent 'Notes on the Inhalation of Sulphuric Ether in the Practice of Midwifery.' Many medical practitioners at once accepted his views; others remained sceptical. Next he communicated a paper to an Edinburgh medical society, recommending chloroform, and in pamphlet form it had a wide circulation.

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ounded on the temporary means of communication, but is now rarely used, unless under special circumstances.

In his busy, useful career, Dr Simpson had not given very serious concern to matters of religion. But at the Christmas of 1861 he entered a sick-room saying, 'My first happy Christmas. My only happy one.' During his college career his thoughts had been divided between study and amusement. When he began professional life in Edinburgh, he had a hard and earnest struggle with worldly circumstances, and with the duties of a busy physician. But religion henceforth from the period we have reached became a living reality to him. His private reading of the Bible, and church attendance, soon gave him a fuller grasp of the Word of God; he even began to address religious meetings, and one of his addresses was published. The deaths of several of his much-beloved children had also softened and impressed him.

In his later years he gave some attention, as he had done all along, to architectural subjects, to leprosy in Scotland, mesmerism, and homoeopathy, which he opposed with all the strength of his nature. In a lecture on education he enforced the whole-some truth that it was grievously wrong to see children enslaved with long lessons at night, as well as long lessons at school during the day. For real proficiency, he thought, the quality and accuracy of the lessons were infinitely more important than their quantity. Many were spending more time in mental work than the government allowed factory

in a state of insensibility; and in less than a third, two long needles are thrust inches deep into the tumour, and a galvanic battery is at work discussing it. "Leave her alone quietly," says Simpson, "she'll take care of herself—no fear." One up, another down, is the order of the day. What other men would speculate as to the propriety of for hours, Simpson does in a minute or two. He is bold, but not reckless; ever ready, but never harsh. He is prepared for every contingency, and meets it on the instant. *Everything seems to prosper in his hands.* As to ether and chloroform, they seem like invisible intelligences, doomed to obey his bidding—familiar who do his work because they must never venture to produce effects one iota greater or less than he desires. While other men measure out the liquids, fumble about and make a fuss, Simpson, in what an Irishman would call the most promiscuous manner possible, does the job in a minute or two. He is indeed a wonderful man.'

His labours had to be relaxed in 1850 because of an abscess in the armpit, and at the close of his college session he enjoyed a short continental tour. His professional income now being more than equal to all his requirements, it was no uncommon thing for him to return fees amounting from £5 to £30, sometimes with a kind note, at other times with no explanation whatever. 'Give me your prayers,' he wrote to a clergyman once, in returning a fee, 'and I will value them far more.'

He communicated to the Edinburgh Royal Society in 1859 a new mode of arresting bleeding from arteries, which he named acupressure, and which he



me when a boy.' Although his archaeological researches, which were his hobby, are of little value, yet in any subject he took up he generally mastered all that had been written or done concerning it. And very gratifying must have been the warm and ready appreciation of his services on the part of the public. After Sir James Simpson's professional services to his wife, Mr Spurgeon wrote to a friend: 'If you know ten thousand eloquent men in Scotland, I would give them work for the next hundred years; namely, to praise the Lord for sending us such a man, so skilful and noble a doctor.' There is a statue to his memory in Edinburgh.

English to spend in practical work. This mental work he thought much faster than the other, and often gave out diseases which were permanent from that time forward. He thought that all would allow that there were great and grave reasons why children should learn French and German. Men afterwards engaging in commerce would find these more useful than languages spoken two thousand years ago.

Worn out with incessant work before his time, Simpson lay down to die, and rested from his labours May 6, 1870. 'How old am I?' he had asked on his death-bed. 'Fifty-nine! Well I have done some work, I wish I had been busier.'

Manliness and deep tenderness were characteristics in the character of Sir James Simpson, who rose from a humble rank to world-wide celebrity in the healing profession. His introduction of chloroform as a relief to human pain causes him to be ranked among the greatest benefactors of the race. Like all great 'simple' men, he loved children and dogs. He had a pat for the dog, and many jokes for the children. When a baronetcy was conferred upon him in 1866, it was the signal for congratulations to come pouring in from all quarters. In earlier, and even in his later years, his fun bubbled over into rhyme, and he entered heartily into the children's amusements at 52 Queen Street. It was also characteristic of him that he loved a good bone of fact. Some one remarked in his hearing that the Bible and Shakespeare are the best books in the world. He added 'The Bible, and Shakespeare, and Oliver and Boyd's Almanac. At least the



me when a boy." Although his archaeological researches, which were his hobby, are of little value, yet in any subject he took up he generally mastered all that had been written or done concerning it. And very gratifying must have been the warm and ready appreciation of his services on the part of the public. After Sir James Simpson's professional services to his wife, Mr Spurgeon wrote to a friend: "If you know ten thousand eloquent men in Scotland, I would give them work for the next hundred years; namely, to praise the Lord for sending us such a man, so skilful and noble a doctor." There is a statue to his memory in Edinburgh.

SIR JOSEPH LISTER,

SURGEON AND BIOLOGIST.



EARLY forty years ago, a student, who had graduated with honours in the London University in Arts and Medicine, and who had shown special leanings to anatomy and surgery, was advised by a sagacious old Scotsman, who taught anatomy in London, to go to Edinburgh and work with Syme. At that date the medical faculty in the university of Edinburgh was stronger in the force and originality of some of its members than ever before or since. Goodsir and Christison, Syme and Simpson, still in the very prime of matured manhood, were men of European reputation. In the extra-mural school, the sagacity of James Duncan and the brilliant operative faculty of Richard Mackenzie were yet overshadowing the laborious enthusiasm of James Spence, who had still no wards in the Infirmary. Surgery, in truth, had been moving forward by leaps and bounds.

And yet with all this progress in dexterity, and with all this widening of the area of surgical chances, there remained enormous possibilities of failure. The operation boldly conceived, skilfully done, wholly without pain, and with only a trifling shock, was yet not necessarily successful. Often, after four or five days of hopefulness and cheer, the patient would sicken and die. Perhaps the surgeon explained it lucidly enough by pleurisy or fever, by an open window or an east wind, but there was the fact. Notwithstanding the brilliant operation and the appearance of success, the case was dead—*'mort first'*, as *Molière* has it, but dead. More than that, they died in batches. There were runs

on the dead with the calmness and deliberation of a dissection flinching, blasted with pain, excision might be done inflicted with lightning speed on a patient groaning, was abolished; and, instead of an amputation surgeon fight things out in terror of a stop-watch, the agony which made the possible became easy. The agony which made the absolutely astounding. Operations hitherto impossible widened the horizon of surgery to an extent that the profession to use them too, and in this way he by example and precept, he encouraged and taught may have discovered anaesthetics, he used them fairly perfected the boon of chloroform. Other men world then knew; he was also the man who had greatest teacher and inventor in obstetrics that the surgical progress. *Simpson* was more than the of his day, had made *Edinburgh* the centre of

And statistics were spoiled, and the theory ruined. And there was imminent risk that surgical science would go on improving its technique, and calmly acquiescing in an inevitable, because inexplicable, tribute to Hades.

But a sister branch of science had also been advancing. Biology, with an immense improvement in microscopes and a corresponding increase in the power and precision of experimental research, was year by year becoming more of an exact science, and less of a field for warring theories—of vital fluids, humours, and the like. Such subjects as the early stages of the inflammatory process, the factors of putrefaction, the causes of vine disease, the elements of the potato rot, were being investigated; and men were beginning to believe in the presence of germs of infection, and to consider how these could be made harmless. What was needed was an intellect capable of making a vast generalisation, and putting it to practical use in surgery; and, as is often happily the case in human affairs, the want was not long felt.

The hour had come, and the man with it; and the man was Joseph Lister. Soon after his arrival in Scotland, he had so impressed Syme that that great master made him his house-surgeon. This proved his mettle; and the successive stages of assistant, son-in-law, assistant-surgeon to the Hospital, lecturer on Surgery, professor of Surgery in Glasgow, and—when his master was disabled—professor of Clinical Surgery in Edinburgh, were reached and passed in rapid and ordered sequence;

on which he wiped his hands. It was easier to purify the air, even in a hospital ward, than the living surroundings. It took years of patient toil to gradually eliminate filthier and establish each the conditions of success. Lives and things began by being judiciously complicated, and were slowly simplified.

Hospital air was first supposed to be as fragrant with the seeds of corruption and death, that it was thought profitable to produce an artificial atmosphere—of catnip and steam—round patient and surgeon and doctor. The machinery often proved cumbersome, troublesome, and even dangerous in care-less hands, and the prospect of antiseptic surgery was hastened when it was proved to be unnecessary. Now, if your surgeon make sure of having a clean patient, or lot of patients, to cut—clean instruments in clean hands—he can generally destroy by proper solutions any germs which might come from the air during operation and prevent new ones from getting in by the use of protective dressings. Properly managed, an operation in which these desiderata are attainable should be a certain success—whose concomitants are few and painful dressings, an absence of fever (the cause of fever being prevented), no throbbing, no redness, no product of inflammation. These grand results, which were happy accidents under the old *regime*, ought now to be the rule; and this we owe to Lister's work. Of course it is denied; and of course it is said that cleanliness was inevitable, and that cleanliness is all that Listerism means. But it is a fact that the

recognition of the principle and its earlier practice were taught by Lister; and it is a fact that the Germans know it well, have coined the word Listerism, and have out-Listered Listerism. If Lister had done no more than teach the use of the nail-brush and the germicide lotion and the disuse of sponges, he would still have deserved immortality.

He has plenty of adversaries and many and fervent disciples, and he has not many near friends. But he has no enemies: no true man could be the enemy of so obviously single-eyed a seeker after truth. He has done much for surgery; but he cannot be described as a great surgeon in the ordinary sense of the term. In operative dexterity, in the love of operating, even in the devising of operations, he is far from being in the first rank. In his younger days, to operate was evidently a great toil and a trying task to him. Again, he is not a brilliant lecturer. As a young man in the extramural school, he had no great number of students; but his men were the thoughtful and the industrious. But as a demonstrator of biological fact or theory, far-reaching in design, rich in possibilities and suggestions established by experiment, he was admirably clear and exact, he was absolutely truthful, and intensely convincing.*

[Sir Joseph Lister is the son of J. J. Lister, of Upton, Essex, and was born in 1827. In 1880 he received the Royal Society medal, and the prize of the Academy of Paris, for his discoveries in connection with the application of the antiseptic treatment]

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DR ARNOLD.

DR ARNOLD OF RUGBY.

THE wave of moral influence which began with the life of Dr Arnold of Rugby has not yet spent its force in the literature and life of England. His life by Dean Stanley is a model, inspiring, and stimulating biography, through which 'he being dead, yet speaketh.' He was a doctor of divinity, head-master of Rugby school, and professor of Modern History in the university of Oxford. His literary fame rests chiefly upon his *History of Rome*, his edition of the historian Thucydides, his *Lectures on Modern History*, and six volumes of Sermons. These, said a reviewer, 'are all proofs of his ability and goodness. Yet the story of his life is worth them all.' His own literary work may not live, but the noble influence of his life can never die. In the character of a schoolmaster, we are indebted to him for great ^{in the management of the} ^{marked feature in} and clearness of his

conceptions ; and, as has been well said, he combined the intellectual and the moral in a degree and in a harmony rarely found.

Six years after the issue of the *Life of Arnold*, Professor George Wilson, Edinburgh, in writing to a friend, sketched the biography and the man very *concisely* thus: '*I do not know whether you care for biography. If you do, I should recommend strongly the life of Dr Arnold of Rugby. He was a professor at Oxford, a clergyman of the Church of England, and the head-teacher of the large public school at Rugby. He was loved and honoured by men of all parties. His life is interesting as that of an eminently able and intellectual man; but it is further remarkable as the history of one of the most successful and consistent attempts to do that very difficult thing, carry religion into daily life, and make it pervade our secular callings. Most persons, even the most truly religious, find this a difficult thing. . . . Now, Arnold succeeded in realising this more than most men. He was a manly, honest, courageous, generous, and highly-gifted man, whom all partaking of these qualities, or honouring them, must admire.*'

Thomas Arnold was a native of West Cowes, in the Isle of Wight, of which port his father was for many years collector of customs. He was born on 13th June 1795, and at an early age was sent to Warminster, in Wiltshire, to school; thence he went to Winchester. At this period he was shy and retiring, with a fondness for ballad poetry, and excelled in knowledge of history and geography. In 1811, when only sixteen, he was elected a scholar

of Corpus Christi College, Oxford; and when only twenty, became a fellow of Oriel College.

He gained the chancellor's prizes for the Latin and English essays in 1815 and 1817. As a youth he was disputatious, and somewhat bold and unsettled in his opinions. But Arnold early in life fought his doubts and gathered strength. He listened to the advice of an Oxford friend, not to bewilder himself with reading and argument, but do some practical religious work, and live a holy life. Soon his perplexities disappeared. In 1836 he wrote to a former pupil: 'I believe that any man can make himself an atheist speedily by breaking off his own personal communion with God in Christ: prayer and kindly intercourse with the poor are the two great safeguards of spiritual life—it's more than food and raiment.'

Though he was ordained a deacon in 1818, he did not obtain a living in the church, but settled at Laleham, in Berkshire, and marrying in 1820 Miss Mary Penrose, the sister of a college companion, received into his house nine young gentlemen to prepare them for the universities. Upon these pupils he commenced that improved system of moral and intellectual culture which he so successfully practised at Rugby. He constantly instilled into them the wholesome principle of doing good honest work.

Nine years were spent in this quiet life; he was preparing himself for the arduous post he afterwards occupied; he was developing his opinions, and he had also already commenced his great undertaking, the *History of Rome*. It a

strange joy came over him on discovering that he had the means of being useful, and thus of being happy; and a deep respect and ardent attachment sprang up towards him who had taught him thus to value life and his own self, and his work and mission in the world. . . . Thus pupils of the most different natures were keenly stimulated; none felt that he was left out, or that, because he was not endowed with large powers of mind, there was no sphere open to him in the honourable pursuit of usefulness. This wonderful power of making all his pupils respect themselves, and of awakening in them a consciousness of the duties that God had assigned to them personally and of the consequent reward each should have of his labours, was one of Arnold's most characteristic features as a trainer of youth. His hold over all his pupils, I know, perfectly astonished me. It was not so much an enthusiastic admiration for his genius, or learning, or eloquence, that stirred within them, it was a sympathetic thrill, caught from a spirit that was earnestly at work in the world—whose work was healthy, sustained, and constantly carried forward in the fear of God—a work that was founded on a deep sense of its duty and its value; and was coupled with such a true humility, such an unaffected simplicity, that others could not help being invigorated by the same feeling and with the belief that they too, in their measure, could go and do likewise.

At the close of 1827, the head mastership of Rugby school becoming vacant, he was elected to the office solely from the weight of the testimonials in his favour. The event proved that few

period which he himself looked back upon with loving memories. His letters at this epoch reveal to us a fine ambitious spirit bending cheerfully to the task of tuition, more useful than glorious; they also prove to us that those views of a religious and political character which afterwards distinguished him were maturing in the privacy of Laleham. In one he expresses, in a somewhat sportive and familiar manner, the great principle which he afterwards contended for with so much earnestness—that there should be a Christian laity, a Christian legislature, a Christian government; by which he did not mean a system of laws or government formed in the manner of the Puritans, out of texts of Scripture rashly applied, but imbued with the *spirit* of the New Testament and of the teaching of Christ. It was at Laleham, too, that Arnold first became acquainted with Niebuhr's *History of Rome*. This was an era in his life. It produced a revolution in his historical views, and his own *History of Rome* was modelled, almost too faithfully, on that of the great German.

Here is a sketch of his life at Laleham by one of his pupils. 'Everything about me I immediately found to be most real; it was a place where a newcomer at once felt that a great and earnest work was going forward. Dr Arnold's great power as a private tutor resided in this, that he gave such an intense earnestness to life. Every pupil was made to feel that there was a work for him to do—that his happiness, as well as his duty, lay in doing that work well. Hence an indescribable zest was communicated to a young man's feelings about life; a

strange joy came over him on discovering that he had the means of being useful, and thus of being happy; and a deep respect and ardent attachment sprang up towards him who had taught him thus to value life and his own self, and his work and mission in the world. Thus pupils of the most different natures were keenly stimulated, none felt that he was left out, or that, because he was not endowed with large powers of mind, there was no sphere open to him in the honourable pursuit of usefulness. This wonderful power of making all his pupils respect themselves, and of awakening in them a consciousness of the duties that God had assigned to them personally, and of the consequent reward each should have of his labours, was one of Arnold's most characteristic features as a trainer of youth. His hold over all his pupils I know perfectly astonished me. It was not so much an enthusiastic admiration for his genius, or learning, or eloquence, that stirred within them, it was a sympathetic thrill, caught from a spirit that was earnestly at work in the world—whose work was healthy, sustained, and constantly carried forward in the fear of God—a work that was founded on a deep sense of its duty and its value, and was coupled with such a true humility, such an unaffected simplicity, that others could not help being invigorated by the same feeling and with the belief that they too, in their measure, could go and do likewise.

At the close of 1827, the head-mastership of Rugby school becoming vacant, he was elected to the office solely from the weight of the testimonials in his favour. The event proved that few

men were better qualified for the office upon which he entered, August 1828. It was, in fact, remarkably suited to his natural tastes. Tuition was always to him a labour of love, and this love grew so strongly upon him, that he sometimes declared he could hardly live without some such employment. It had been predicted of him that, if chosen for Rugby, he would change the face of education all through the public schools of England.

Rugby—situated on the classic river Avon in Warwickshire—is one of the principal foundation schools selected by the aristocracy for the education of their boys. It was founded in 1657 by Laurence Sheriffe, citizen of London, a native of the neighbourhood. The buildings of the school, consisting of a fine Elizabethan quadrangle, with cloisters, and an elegant detached chapel, are of brick, with stonework round the windows and at the angles and cornices. The chapel contains among other monuments of head-masters that of Dr Arnold. A new school and class-rooms were erected in 1885. The school is generally attended by about five hundred pupils. The endowment of the school produces about £5000 a year, and it offers twenty exhibitions of values varying from £40 to £80 a year, and tenable for four years. A park of eleven acres is set aside for football, cricket, and other games. Any person who has resided during two years in, or within ten miles of, the town, may send his sons to be educated, free of expense; in other words, he may place them 'on the foundation.' Other pupils pay a fee, and are obliged to lodge at some of the boarding-houses in the town, or with one of

the masters, of whom, besides the chief, there are eight classical tutors, with subordinate teachers of writing, French, and mathematics. The number of pupils in Dr Arnold's time may have been about three hundred, sixty or seventy of whom were on the foundation.

On entering upon his duties, Dr Arnold found the school 'quite enough to employ any man's love of reform.' The boarding-house system, withdrawing as it did the boys from the supervision of the masters, was fraught with evils. We may here state that this disadvantage formerly existed to a great extent at other public schools we refrain from naming, and could not be too strongly reprehended. Boys of from thirteen to fifteen were supplied by their wealthy friends with incomes infinitely larger than they could spend wholesomely either for body or mind. When out of school, they were almost bereft of control, assumed the manners and habits of men, and aped their vices; amongst which it is painful to state that drunkenness and gaming were not unfrequently predominant.

Such practices were found to exist at Rugby when Dr Arnold was called to preside over the school. They naturally shocked and alarmed him; and he determined to strike at the root of the evil by insisting that all the masters should take boarders, so that at all times the pupils might be under their supervision, and that the irresponsible boarding-houses should 'die a natural death.' He also introduced an elaborate system of private tuition, by means of which he established a pastoral and friendly

intercourse between the masters and the boys under their care

His biographer says it was felt that he had the power, in which so many teachers have been deficient, of saying what he did mean, and of not saying what he did not mean—the power of doing what was right, speaking what was true, and thinking what was good, independently of any professional or conventional notions that so to act, speak, or think was becoming or expedient.

He looked to the governing power, and to the influence of the highest class in the school, for securing control over the younger scholars. He would seriously address them thus after making a few remarks on their work in the lessons: 'Speaking to you, as to young men who can enter into what I say, I wish you to feel that you have another duty to perform, holding the situation that you do in the school, of the importance of this I wish you all to feel sensible, and of the enormous influence you possess, in ways in which we cannot, for good or for evil, on all below you; and I wish you to see fully how many and great are the opportunities offered to you here of doing good—good, too, of lasting benefit to yourselves as well as to others; there is no place where you will find better opportunities for some time to come, and you will then have reason to look back to your life here with the greatest pleasure. You will soon find, when you change your life here for that at the universities, how very few in comparison they are there, however *ill*ing you may then be—at any rate during the *best* part of your life there. That there is good

working in the school, I must fully believe, and we cannot feel too thankful for it; in many individual instances, in different parts of the school, I have seen the change from evil to good—to mention instances would of course be wrong. The state of the school is a subject of congratulation to us all, but only so far as to encourage us to increased exertions; and I am sure we ought all to feel it a subject of most sincere thankfulness to God, but we must not stop here, we must exert ourselves with earnest prayer to God for its continuance. And what I have often said before I repeat now; what we must look for here is, first, religious and moral principle; secondly, gentlemanly conduct; *thirdly, intellectual ability.*

One of his pupils thus describes his methods of teaching: 'He certainly did teach us—thank God, for it!—that we could not cut our life into slices and say, "In this slice your actions are indifferent, and you needn't trouble your heads about them one way or another; but in this slice mind what you are about, for they are important"—a pretty muddle we should have been in had he done so. He taught us that in this wonderful world no boy or man can tell which of his actions is indifferent and which not; that by a thoughtless word or look we may lead astray a brother for whom Christ died. He taught us that life is a whole made up of actions and thoughts and longings, great and small, noble and ignoble; therefore the only true wisdom for boy or man is to bring the whole life into obedience to Him whose world we live in, and who has purchased us with His blood; and that, whether we

which was a marked abuse of the 'fagging system' instituted in all the public schools of England. It mainly consists in rewarding boys who have attained proficiency in learning—who are, in fact, the head-pupils of the school—by giving them certain powers over the junior boys, who are bound to obey them in everything—in whatever even may be extra scholastic. It is manifest that these powers, placed in hands guided by young heads and impulsive hearts, are liable to great abuse. Dr Arnold did not attempt to alter the system, neither did he wish to do so. 'Another,' he said, 'may be better in itself, but I am placed in this system, and am bound to try what I can make of it.' In other words, he determined to use, and to improve to the utmost, the existing machinery of the sixth form and of fagging; understanding by the sixth form the thirty boys who composed the highest class—'those,' he would say, 'who, having risen to the highest form in the school will probably be at once the oldest, and the strongest, and the cleverest; and, if the school be well ordered, the most respectable in application and general character.'

How he set about the well-ordering of the school by means of the preceptors or pupils composing the sixth form, furnishes one of the most interesting chapters in his life. In the first place, he continually impressed upon these thirty young gentlemen the notion that they were as much his and his fellow-teachers' coadjutors in the government of the school as pupils. 'You should feel,' he once remarked, 'like officers in the army or navy, whose want of moral courage would indeed be thought

cowardice.' He tried every means in his power to attract their affections and confidence rather than to excite their awe. He would, for instance, never seem to doubt what any one of them asserted. 'If you say so, that is quite enough—*of course* I believe your word, and there grew up in consequence a general feeling that 'it was a shame to tell Arnold a lie—he always believes one.' He wished to lead rather than to drive his pupils into the ways of morality and learning. 'Is this a Christian school?' he indignantly asked at the end of one of those addresses in which he had spoken of an extensive display of bad feeling amongst the boys, and then added, 'I cannot remain here if all is to be carried on by constraint and force; if I am to be here as a ruler, I will reign my

doing the best that I can.' Years afterwards he used to tell the story to his children, and said, 'I never felt so much ashamed in my life—that look and that speech I have never forgotten.'

And though it would of course happen that clever boys, from a greater sympathy with his understanding, would be brought into closer intercourse with him, this did not affect his feeling, not only of respect, but of reverence to those who, without ability, were distinguished for high principle and industry. 'If,' he observed on one occasion, 'there be one thing on earth which is truly admirable, it is to see God's wisdom blessing an inferiority of natural powers, where they have been honestly, truly, and zealously cultivated.' In speaking of a pupil of this character, he once said, 'I would stand to that man *hat in hand*.' In those who did their work 'with a will,' and kept the straight line of moral conduct pretty evenly, he took an interest which lasted far longer than their Rugby pupilage.

'To any pupil,' remarks his classical and elegant biographer, 'who ever showed any desire to continue his connection with him, his house was always open, and his advice and sympathy ready. No half-year, after the first four years of his stay at Rugby, passed without a visit from his former scholars, some of them would come three or four times a year, some would stay in his house for weeks. He would offer to prepare them for their university examinations by previous examinations of his own, he never shrunk from adding any of them to his already numerous correspondents, encouraging him to write to him in all perplexities. To any who

were in narrow circumstances, not in one case, but in several, he would at once offer assistance, sometimes making them large presents of books on their entrance at the university, sometimes tendering them large pecuniary aid, and urging to them that his power of doing so was exactly one of those advantages of his position which he was most bound to use. In writing for the world at large, they were *in his thoughts*, "in whose welfare," he said, "I naturally have the deepest interest, and in whom old impressions may be supposed to have still so much force, that I may claim from them at least a patient hearing." And when annoyed by distractions from within the school, or opposition from without, he turned, he used to say, to their visits as "to one of the freshest springs of his life."

Though, upon a principle he had formed for himself in school government, and from inclination arising from a sympathy with the intellectual and the good, Dr Arnold's chief and most unwearied cares were bestowed on the head boys, yet he was not unmindful of the juniors. Though a severe and firm disciplinarian, "the liveliness and simplicity of his whole behaviour must always have divested his earnestness of any appearance of moroseness and affectation. "He calls us *fellows*," was the astonished expression of the boys when, soon after his first coming, they heard him speak of them by the familiar name in use amongst themselves; and in his later years they observed with pleasure the unaffected interest with which, in the long autumn afternoons, he would stand in the school field, and watch the issue of their favourite games of football.

With the very little boys, indeed, his manner partook of that playful kindness and tenderness which always marked his intercourse with children; in examining them in the lower forms, he would sometimes take them on his knee, and go through picture-books of the Bible or of English history, covering the text of the narrative with his hand, and making them explain to him the subject of the several prints.'

The life and correspondence of Dr Arnold show us that no man ever studied so constantly, or knew so completely, every corner of the mind of boys. He seemed to know well the thoughts and characters of every pupil in the school—those of his favourite præceptors thoroughly. The searchingness of his practical insight into boys was such, that, in the words of one of his scholars, 'when his eye was upon you, he looked into your inmost heart' This, then, was precisely the man to carry a thorough reform into a public school. Looking, therefore, at Dr Arnold in his true character—namely, that of a schoolmaster—it is one of the most complete and perfect in the range of biography.

But Arnold was something more than a schoolmaster. A man of extensive sympathies, he promoted, by every means in his power, whatever would generalise education amongst the people. His writings and sermons abound with pictures of the distresses of the poor, and urgent appeals to his auditors and readers for their relief. As a literary man, his tastes were decidedly for geography and history. His edition of Thucydides, and his

quite enough for it. I only know of five counties in England which cannot supply it; and I am unluckily perched down in one of them. . . We have no hills—no plains—not a single wood, and but one single copse; no heath—no down—no rock—no river—no clear stream—scarcely any flowers. . . Nothing but one endless monotony of enclosed fields and hedge-row trees. This is to me a daily privation, . . . and as I grow older I begin to feel it. My constitution is sound, but not strong; and I feel any little pressure and annoyance more than I used to do, and the positive dullness of the country about Rugby makes it to me a mere working place, I cannot expatiate there, even in my walks. So, in the holidays, I have an absolute craving for the enjoyment of Nature, and this country suits me better than anything else, because we can all be together, because we can enjoy the society, and because I can do something in the way of work besides'

June 1833—'Our Westmoreland house is rising from its foundations, . . . it looks right into the bosom of Fairfield, a noble mountain which sends down two long arms into the valley, and keeps the clouds reposing between them, while he looks down on them composedly with his quiet brow, and the Rotha winds round our fields, just under the house'

February 1834—'Body and mind alike seem to repose greedily in delicious quiet without dullness, which we enjoy in Westmoreland.

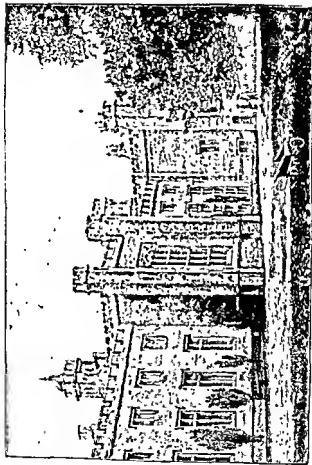
'Our residence in Westmoreland attaches us all to it more and more; the refreshment which it affords me is wonderful, and it is especially so in

History of Rome, in which—sometimes following Niebuhr, and sometimes striking out a new and bright light of his own, across the 'dim vista of antiquity'—he separates the fabulous from the really historical, established his reputation as an historian. His sermons are manifestly the offspring of a practical Christianity which would do good to all men. His piety was not a mere sentiment, it was an active philanthropy which would have embraced all men within its influence, so as to lead *them* as well as himself 'upward.'

In domestic life Dr Arnold was most happy: here he was distinguished by unflinching cheerfulness and spirit. His habit of life may be judged from one of his favourite sayings, 'In this world God achieves, and the angels may be spectators.' The mere incidents in such a life as that of Dr Arnold are only enlivened by occasional excursions abroad: for he was passionately fond of travelling. In 1825 he visited Italy, and in 1827 explored every corner of Rome to which his historical tastes and knowledge gave a peculiar charm.

He felt that a change of scene was necessary for rest and refreshment, and he built a cottage for rustication called Fox How near Ambleside.

In February 1833, he writes: 'As for my coming down into Western England I may almost say that it is to satisfy a physical want in my nature which craves after the enjoyment of Nature, and for nine months in the year can find nothing to satisfy it. I agree with old Keltie that one does not need mountains and lakes for this, the Thames at Lambeth, Eglesey Wood and Slaver at Oxford, were



RUGBY SCHOOL.

raised upwards, as if engaged in prayer, when all at once he repeated, firmly and earnestly, "And Jesus said unto him, Thomas, because thou hast seen, thou hast believed; blessed are they who have not seen, and yet have believed," and soon afterwards, with a solemnity of manner and depth of utterance which spoke more than the words themselves, "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

'From time to time he seemed to be in severe suffering, but to his wife he uttered no expressions of acute pain, dwelling only on the moments of comparative ease, and observing that he did not know what it was. But the more than usual earnestness which marked his tone and manner, especially in repeating the verses from Scripture, had again aroused her worst fears, and she ordered messengers *to be sent for medical assistance, which he had at first requested her not to do, from not liking to disturb at that early hour the usual medical attendant, who had been suffering from indisposition.* She then took up the prayer-book, and was looking for a psalm to read to him, when he said quickly, "The fifty-first," which she accordingly read by his bedside, reminding him, at the seventh verse, that it was the favourite verse of one of the old almswomen whom he was in the habit of visiting.

'Of the physician called in, Dr Arnold calmly inquired, "Is it (the disease) generally suddenly fatal?" "Generally." On being asked whether he had any pain, he replied that he had none but from the mustard plaster on his chest, with a remark on

With the very little boys, indeed, his manner partook of that playful kindness and tenderness which always marked his intercourse with children, in examining them in the lower forms, he would sometimes take them on his knee, and go through picture books of the Bible or of English history, covering the text of the narrative with his hand, and making them explain to him the subject of the several prints.

The life and correspondence of Dr Arnold show us that no man ever studied so constantly or knew so completely every corner of the mind of boys. He seemed to know well the thoughts and characters of every pupil in the school, those of his favourite favourites thoroughly. The searchingness of his practical insight into boys was such that in the word of one of his scholars, when his eye was cast on you he looked into your inmost heart. This then was precisely the man to carry a thousand boys in one public school. Looking, therefore, at Dr Arnold in his true character—namely that of a schoolmaster—it is one of the most complete and perfect in the range of bio-

the severity of the spasms in comparison with this outward pain ; and then, a few moments afterwards, inquired what medicine was to be given ; and on being told, answered, "Ah, very well." The physician, who was dropping the laudanum into a glass, turned round, and saw him looking quite calm, but with his eyes shut. In another minute he heard a rattle in the throat, and a convulsive struggle—flew to the bed, caught his head upon his shoulder, and called to one of the servants to fetch Mrs Arnold.

'She had but just left the room before his last conversation with the physician, in order to acquaint her son with his father's danger, of which he was still unconscious, when she heard herself called from above. She rushed up-stairs, told her son to bring the rest of the children, and with her own hands applied the remedies that were brought, in the hope of reviving animation, though herself feeling, from the moment that she saw him, that he had already passed away. He was indeed no longer conscious. The sobs and cries of his children, as they entered and saw their father's state, made no impression upon him—the eyes were fixed—the countenance was unmoved : there was a heaving of the chest—deep gasps escaped at prolonged intervals ; and just as the usual medical attendant arrived, and as the old school-house servant, in an agony of grief, rushed with the others into the room in the hope of seeing his master once more, he breathed his last.

'It must have been shortly before eight A.M. that he expired, though it was naturally impossible for

those who were present to adjust their recollections of what passed with precise exactness of time or place. So short and sudden had been the seizure, that hardly any one out of the household itself had heard of his illness before its fatal close. His guest, and former pupil (who had slept in a remote part of the house), was coming down to breakfast as usual, thinking of questions to which the conversation of the preceding night had given rise, and which, by the great kindness of his manner, he felt doubly encouraged to ask him, when he was met on the staircase by the announcement of his death. The masters knew nothing till the moment when, almost at the same time at the different boarding-houses, the fatal message was delivered, in all its startling abruptness, "that Dr Arnold was dead."

'What that Sunday was in Rugby it is hard fully to represent: the incredulity—the bewilderment—the agitating inquiries for every detail—the blank, more awful than sorrow, that prevailed through the vacant services of that long and dreary day—the feeling as if the very place had passed away with him who had so emphatically been in every sense its head—the sympathy which hardly dared to contemplate, and which yet could not but fix the thoughts and looks of all on the desolate house where the fatherless family were gathered round the chamber of death.'

His remains were laid in Rugby chapel, and his son, Matthew Arnold, wrote a fine poem to his memory. In this poem, written fifteen years after the head-mastership of Rugby had passed into

CROSSLEYS OF HALIFAX.

IF the Lord does bless us at this place, the poor shall taste of it.' This vow was made by that energetic industrial heroine, Mrs John Crossley, as she came to work at four o'clock in the morning, in her husband's weaving-shop. Her son, Sir Francis Crossley, helped to perform the vow, to the making and keeping of which he attributed the success his father had in business.

Lord Shaftesbury, who was present at the opening of the People's Park, Halifax, spoke of the donor, Francis Crossley, as 'a manufacturer with a princely, and what is better, a Christian heart.' In his speech, proposing as a toast 'The wellbeing of the people,' he thus alluded to the gift: 'We often read in the papers of "munificent bequests." To my mind it is a phrase that has no meaning at all. I see no munificence in bequeathing your property to charitable purposes, when you are going out of this world and have not the possibility of longer

about ten years with Miss Oldfield. Here she did the work of a kitchen-maid, housemaid, and cook, and in addition milked four or five cows night and morning. Her wages were at first fifteenpence a week; after two years, they were increased to eighteenpence; and after nine years' service they were increased to six guineas a year. Yet during that time Martha Turner saved thirty pounds by sheer thrift. She herself told the story of her courtship in a manuscript memoir of her life. 'When I went to the gate one evening there was a young man standing there who asked me if I wanted a sweetheart. I answered, "Not I, marry' I want no sweetheart." I then went into the house and left him. I saw the same young man frequently about, but did not speak to him for years after. His name was John Crossley. When my sister ascertained his object, she did all she could to set me against him. She told me that when she was a girl she had gone to a boarding-school kept by a Mrs Crossley—that her husband's name was Tom Crossley, the grandfather of this very man that was courting me—and that a wilder, idler scapegrace she never knew. She always said, when she saw him coming, "There's young Crossley come again."

'One day I received a love-letter from him, which I could now repeat word for word. I had several other suitors, but none of them were so persevering as John Crossley. He pressed me very much to have him. At last he sent me a letter to say that a house was vacant in Lower George Yard, close to the works he was managing, and that it was a great

enjoying it. What I like are munificent *donations*; I like to see men antedating the pleasure of those upon whom they bestow their bounty—antedating, I trust, their own pleasures, and enjoying, while yet alive, all the reverence, homage, and affection that is showered upon their memories after they are interred in the grave.'

The thriving town of Halifax, Yorkshire, owes not a little of its commercial prosperity to the brothers Crossley, carpet manufacturers. John Crossley, founder of the firm, learned the business of carpet-weaving with an uncle, but was greatly indebted for his success in life to the faithful counsel of his wife, Martha Tumer, daughter of a neighbouring farmer. His weaving was at first done in a yard opposite to where the County Court-house now stands, while his yarn was made and dyed at Dean Clough Mill. This mill was afterwards taken on lease by John Crossley, his brother Thomas, and James Travers.

His three sons, John, Joseph, and Francis, united harmoniously in carrying on the business until it grew to be a large industrial concern, employing in busy times about 6000 people. The Dean Clough Mills, seven in all, cover fifteen acres, and here are made carpets, rugs, tapestry, table-covers, &c. The Crossley Institute for the workmen cost £7000, and has a library and reading-room. There is also a Provident Society, which is kept up by the fines.

The founders of the firm, Mr and Mrs John Crossley, deserve extended notice. When about fifteen years old, the future Mrs Crossley went as a servant to a Miss Oldfield at Warley. She remained

She did not doubt after that, and eventually he gave his consent to the marriage.

Many years after that they took the Dean Clough Mill from that highly respectable firm, S. & J. Waterhouse, a name I can never take upon my lips without a respect almost amounting to veneration, for the kindness which I know my father received from their father, and also the kindness which I have ever received at their hands. As my mother went with her usual energy to that place down the yard at four o'clock in the morning, she made a vow—'If the Lord does bless us at this place, the poor shall taste of it.' It is to this vow, given with so much faithfulness, and kept with so much fidelity, that I attribute the great success my father had in business. My mother was always looking how best she could keep this vow. In the days that are gone by, when it was a dreary thing to give employment to a large number of people, the advice that she gave to her sons was, 'Do not sell your goods for less than they cost, for it would ruin you without permanently benefiting any one, but if you can go on giving employment to some during the winter, do so, for it is a bad thing for a working man to go home and hear his children cry for bread, and not be able to give them any.'

I recollect that one time my friend Mr Salt calling to see my mother, she said, 'You see, Mr Salt, my sons have flown off, and have taken fine houses to live in, but it won't do for us all to leave this spot. She lived to a green old age, and she died in her eightieth year, having lived to see her children's children's children. One of the greatest treats she had in her old age was to have a mirror in her room, so that while lying in bed she could see the happy countenances of those who were going to work or coming back.'

There is one fact connected with this town which has

her own way in the world, whatever the consequences might be. She went out to service, contrary to the wish of her father, in a little family at Watley. In that service in her own person she did the work of kitchen-maid, of housemaid, and of cook, and in addition to that, she regularly milked six cows night and morning, besides which, she kept the house, which was not a small one, as clean as a little palace. But this was not enough to employ her willing hands. Her mistress took in wool or tops to spin, and she would do what scarcely a girl in Watley could have done—spin that wool to thirty six hanks to the pound, and thus earned many a guinea a year to her mistress, besides doing all the other work.

My father prior to the year 1800 was a carpet-weaver. One night he was taking his 'drinking' at the loom. He laid his black bottle at the side of the loom, but by some means or other it fell down and broke. In attempting to catch the bottle, he cut his arm, and it was with the greatest difficulty he could stop it from bleeding to save his life. He was for some time doing nothing. But one day his employer, Mr Currer, said to him, 'John, do you think you could manage to tie up a loom, as you cannot weave.' John replied that he should only be too happy to try. His master tried him, and found him so expert that he never allowed him again to go to the loom to weave. He was going hard on with the business of courtship, but the proud farmer said he would never allow his daughter to marry a weaver or a foreman of weavers, and that one thing was certain—that if she ever married John Crossley she would never see his face again. This was a great trouble to my mother, and when she had been asking counsel from One who never errs, she settled to open her Bible and see what it said. Her eye caught the 27th Psalm and 10th verse: 'When my father and my mother forsake me, then the Lord will take me up.'

diately. It was this: 'It is true thou canst not bring the many thousands thou hast left in thy native country to see this beautiful scenery, but thou canst take this to them. It is possible so to arrange art and nature that they shall be within the walk of every working man in Halifax; then he shall go and take his stroll there after he has done his hard day's toil, and be able to get back again without being tired.'

Well, that seemed to be a glorious thought. I retired home. My prayer that night was that in the morning I might be satisfied when I awoke, that if it was only mere thought that was fluttering across my brain, it might be gone, but that if there was reality about it there might be no doubt about it, and I might carry it into execution. I slept soundly that night, and when I awoke my impression was confirmed. When I went to the Wharfe Mountains, I had no more idea of making a park than any one here of building a city. On the very day I returned I felt as convinced to carry it out as I was of my own existence, and never from that day to this have I hesitated for a moment.

Sir Francis Crossley had much to do in bringing about the revolution in carpet-weaving when the old hand-loom was abandoned and steam power introduced, causing thereby a complete change in the manufacture and consequently in the price of carpets.

Hearing frequently of a clever inventor at Barnsley named George Collier by name who had done much for the linen manufacture, Sir Francis invited him to Halifax. The result was that Mr Collier prepared a model of what was termed a 'wire motion,' such as he proposed to adopt for weaving carpets by steam power. Eventually he was engaged by Mes-

given me great pain—it is the fact that many an honest, hard working, intelligent working man does not believe in the existence of a God. What I am about to relate now is for the benefit of that class, that they may not go stumbling into an unbeliever's grave, as the horse rushes into the battle. What I am about to say now is what I have not told my dearest friend, not even the fair partner of my life; but when she reads the report of what I am about to say, she will remember that on the occasion when I returned from the walk I am about to relate, I asked her where these words were to be found in the Bible, 'The rich and the poor meet together, and the Lord is the maker of them all.' She is a helpmate in these things as well as in every other. On the 19th of September 1855, I left Quebec early in the morning for the White Mountains of the United States. I remember passing through the most glorious scenery on that day which I ever saw in my life; and indeed, more beautiful than I believe steam and power have brought us within sight of. I stood inside of the cars, from which I could see the tops of the mountains, covered with all glorious beauty. In America you have a much better chance of seeing the scenery than in this country, because, instead of going through the hills, they go round them. I remember that, when we arrived at the hotel at White Mountains, the ladies sat down to a cup of tea, but I preferred to take a walk alone. It was a beautiful spot. The sun was just then reclining his head behind Mount Washington, with all that glorious drapery of an American sunset which we know nothing of in this country. I felt that I should like to be walking with my God on the earth. I said, 'What shall I render to my Lord for all his benefits to me?' I was led further to repeat that question which Paul asked under other circumstances: 'Lord, what wilt thou have me to do?' The answer came imme-

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Crossley expressly for the purpose of making a power-loom to weave tapestry and Brussels carpets. After much patient labour, care and anxiety, and unlimited expense, Collier at last succeeded in making the carpet power-loom a commercial success.

Hand-loom^s for carpet-weaving became a thing of the past, for the new loom could weave twelve to fourteen times as much as the old hand-loom. The carpet manufacturers throughout the kingdom had to throw their hand-loom^s aside and apply to Messrs Crossley for licenses to work under their patents, and very large sums were realised from royalties alone, while the Crossleys had a practical monopoly of the trade.

Notwithstanding the many improvements since introduced, ninety per cent. of carpet power-loom^s in this country, as well as those in France, Germany, and America, are constructed in nearly every detail on the model of the loom invented and patented by George Collier for the firm of John Crossley & Sons. The Yorkshire shrewdness and perseverance of John Crossley was in his sons transformed into rare commercial foresight and boldness. 'Every carpet became its own traveller,' and the supply was made to create the demand. From being the luxurious furnishing of the rich, poor folks were able to buy them. The products of Dean Clough Mill are said to have made France a carpet-using country, and carpets became a necessity over Europe and in America.

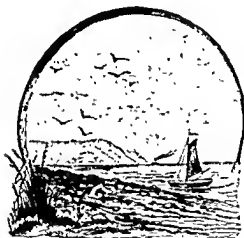
One who knew Sir Francis Crossley says that he 'may be awarded the honour of being the bold

projector in the firm; his was the far-seeing eye and his the determined will; he estimated possibilities and calculated probabilities, in which he made his decisions when to others they seemed visionary.' Till within a year or two of his death he was as steady and plodding as ever. Previously he was at business by six o'clock in the morning; and knew what was going on in every department, and his power was everywhere felt and acknowledged. When the concern was made a limited company in 1864, a certain number of shares were allotted amongst the work-people.

A baronetcy was conferred upon him in 1863. From 1852 till his death, 5th January 1872, he sat as Liberal member of parliament first for Halifax (1852-59), and next for two divisions of Yorkshire in turn. He married, in 1845, Martha Eliza, daughter of Mr Henry Brinton of Kidderminster, by whom he had one son, Sir Savile Brinton Crossley, born in 1857, who resides mostly at Somerleytown, Suffolk.

Besides being the donor of the People's Park, which cost about £40,000, Sir Francis Crossley established twenty-two almshouses (1855); 'in testimony of his gratitude to Almighty God,' and with the view of assisting those who needed assistance, along with his brothers he founded the Crossley Orphanage on Skircourt Moor, begun in 1857, completed in 1864. This orphanage cost about £56,000; John Crossley (1812-79) afterwards contributed another £10,000 towards its endowment, which now amounts to about £3000 a year. The place has accommodation for 450

children of both sexes. Sir Francis made an offer of £10,000 towards the erection of a new infirmary (1870), which was not accepted. He also contributed £10,000 to the London Missionary Society, and £10,000 towards a fund for Congregationalist ministers and their widows.





SIR JOHN SINCLAIR.

SIR JOHN SINCLAIR.

BY CATHERINE SINCLAIR

HE is the most indefatigable man in Europe, and the man of the largest acquaintance ' thus said the Abbé Grégoire of Sir John Sinclair. He was truly, in many respects, a very extraordinary person; but the basis of all his distinction lay in his benevolent and disinterested desire to be useful in his day and generation. A private gentleman, born in a remote part of the United Kingdom, he became, purely through his zeal for the good of the community, one of the most conspicuous and one of the most honoured men of his age.

Alison, the accomplished author of the *Essay on Taste*, when himself on his death-bed, thus expressed himself respecting the subject of this memoir: 'I reflect—and sleepless nights have given me frequent opportunities of reflecting—on the
be derived from Sir John's

drawing-room window; and vessels been wrecked so close under the turrets, that the voices of the drowning sailors could be heard.

The father of Sir John Sinclair, a learned and pious Christian, educated by the celebrated Dr Watts, lived under a solemn consciousness, from constitutional symptoms, that he must die very suddenly, and made it the subject of his daily fervent prayer, that he might be 'always on his watch-tower, so that when God was pleased to call him, he should be ready to answer' In the prime of life, he was carried off by apoplexy, without immediate warning; and from that time Sir John constantly used the form of prayer found among the papers of his exemplary parent.

Sir John was now left, at the early age of sixteen, personally under the guardianship of his only surviving parent, Lady Janet Sinclair, sister to the seventeenth Earl of Sutherland. It is frequently asserted that talent is chiefly inherited from the mother, and in his case it probably was so. Beloved as well as revered by all the numerous tenantry of her son, her memory is still vividly preserved in Caithness for the extraordinary tact and energy with which she managed his affairs. Even in that far northern district, no one could be 'too far north' for her! Such was the opinion entertained at Thurso of her ability for business, that a simple-minded gentleman, being told, when the Lord High-Commissioner came into office, that she was appointed to preside over an Edinburgh assembly, directed a letter of his own to 'Lady Janet Sinclair, Moderator of the General Assembly, Edinburgh.'

The following short extract of the letter written by Lady Janet to her son, in the immediate prospect of death, when she had attained her seventieth year, cannot fail to be deeply interesting: 'Before this can be delivered to you, I shall bid a final adieu to this vain world, to all its concerns, and all my connections in it. . . . May religion and virtue be the rule of all your actions; and suffer not the temptations or allurements of a vain world to make you swerve from your duty. . . . Reside as much in Calithness as possible, and do not trust too much to the management of others. You'll find few to trust. . . . Even my long experience was not proof against their arts. . . . Keep short accounts with those you employ in every capacity. . . . To be in debt is a most disagreeable situation. To contract it is easy, but how very difficult to repay! It lessens one's importance, chagrins the temper, and ruins a family. Beware of engagements for others. . . . I have had a variety of trials and afflictions in life, from malice, unprovoked disrespect, and indifference. These I did not merit nor resent, and I now forgive. . . . Adieu, my dearest son, till we meet in another world, as I trust in the mercy of God, and through the merits of an all-sufficient Saviour, that we shall meet in a state of bliss and endless happiness, where the wicked cease from troubling, and where the weary are at rest.'

Lady Janet having commissioned the celebrated Dr Blair to find Sir John a tutor, Mr Logan, afterwards a poet and divine of some eminence, arrived with his credentials at Thurso Castle; but his uncouth aspect having caused Lady Janet . . . ly

to express dissatisfaction, the accomplished professor of rhetoric, in defence of his own protégé, replied : 'Your ladyship, in selecting a tutor for your son, should prefer a scholar to a dancing-master.' Sir John afterwards attended the university of Glasgow, from whence he proceeded to Trinity College, Oxford, and he continued always a keen advocate for a public education, as he thought many a private tutor not merely 'a Mentor, but a tor-mentor ; and that those who are to be public men must begin with being public boys.'

Sir John became a member of the bar, both in England and in Scotland, having resolved to pass in each, though intending to practise in neither ; but at the end of his preliminary ordeal at Edinburgh, one of his examiners, astonished at the extent of the young candidate's information, exclaimed : 'I believe you know more of the subject than any one of us.' His first publication, at the age of eighteen, consisted of letters under the signature of 'Julius Cæsar,' written in defence of the Highland proprietors accused of drawing exorbitant rents. Seventy years afterwards, when the active labours of a long life reached their close, his executor found printed copies of 367 pamphlets which had been published by Sir John on various subjects, besides eighteen volumes in crown octavo, and the *Statistical Account of Scotland* in twenty-one ! (1791-99).

When Sir John, at the age of eighteen, first began his vigorous improvements in Caithness, the whole county presented a scene of most discouraging desolation, which might have damped the energy

his future plans of improvement to the old let-alone proprietors, was often incredulously asked: 'Can you ever carry a road over the hill of Ben Cleilt?'

To conquer this implied impossibility, and give a lasting specimen of his powers, the young baronet personally examined this apparently impregnable mountain; lined out a road, with great engineering skill, himself; and having appointed 1260 labourers to meet him there early one morning, he set them all simultaneously to work. They began at the dawn of day; and before night, that sheep-track, six miles in length, which had been hardly passable for led horses, became, as if by magic, perfectly easy for carriages. A party of English travellers who happened to be present, were heard to say that they never had witnessed so extraordinary a sight. In subsequent years, Sir John, always desirous of exemplifying what energy can achieve in accelerating labour, caused one of his own sheep to be publicly shorn at a cattle-show, after which the wool was spun, dyed, woven, and made into a coat, which he wore the same evening at a rural fête which he gave to the assembled farmers and their families.

Sir John's first step towards the improvement of Scotland was to obtain a vote from parliament that the balances of the forfeited estates should be granted in moderate sums to any landed proprietor who advanced an equal amount for the benefit of his estate. He then formed a number of large farms in Caithness, which he enclosed, drained, and reduced to order, entirely at his own expense. He provided mills, he built bridges, he enjoined his

tenantry to adopt a regular rotation of crops, assisted them in procuring the best turnip, ryegrass, and clover seeds, and at his own risk, imported the best cattle from distant lands, which he disposed of to his neighbours at prime cost.

Sir John, when his relative, the Duke of Sutherland, first visited him at Thurso Castle, being desirous of exhibiting the extraordinary productiveness of his own fisheries, presented on his dinner-table twenty-four different species of fish, explaining apologetically that his fishermen had only received one day's notice, otherwise they could have supplied from the surrounding lakes and bays double the number of varieties. It stands recorded in the parish books of Thurso, certified by three magistrates, that there were caught at one haul in Sir John's fisheries, 2560 salmon; a draught which has never since been equalled, though the river of Thurso still affords the best sport in Scotland for the rod.

Through the parliamentary exertions of Sir John, Caithness soon became, and has since continued, one of the best-roaded counties in Scotland. He originated that great scheme by which the public agreed to be at one half the expense of making roads; he obtained a select committee to carry on the plan; and having, with his usual sanguine cheerfulness, declared that, instead of the post arriving, as it then did, only once a week conveyed by runners, he would never
drove daily to Th
county to
will come

mail at Thurso.' The energetic baronet survived to witness in his old age, among many other successes of his laborious life, the long-promised coach driven up, amidst enthusiastic cheers of welcome, to the very gate of Thurso Castle. Sir John's example roused a spirit of friendly emulation among his contemporary neighbours in the north; but could Caithness be seen for a day now as it would have been had he never lived, or never exerted himself for its benefit, the enormous extent of his labours would then be known. Every acre in his native county was as much a subject of interest to him as if it had all been his own property; and the Lord-Register for Scotland, in proposing the baronet's health at a public dinner in Edinburgh, mentioned, that the expense of carrying high-roads from the metropolis to the Ultima Thule had amounted to £200,000 of public money; that a like sum had been given by proprietors; and that the whole merit of that noble plan was due to Sir John Sinclair.

Sir John's first wife was Miss Sarah Maitland a young lady of great fortune and accomplishments. This marriage turned out a most happy one during the eight years she survived, and so little did he intend to replace his loss, that when Mr Pitt at this time offered him an Irish peerage, he requested, instead, to have a baronetage, with remainder to his daughters—a destination never given to the title before. As those who are happiest in a first union are most apt, however, to form a second, Sir John married, some years afterwards, the only daughter of Lord Macdonald, the chief of that

correspondence to prevent. It was now that the baronet introduced into Scotland the hitherto unknown Cheviot breed of sheep; and there were in a few years above 300,000 diffused over the four northern counties alone. Farms which had previously been stocked with coarse-wooled sheep or black-cattle, yielding scarcely any rent, now more than doubled their value.

Sir John became member for Caithness. For economy of the public money, Sir John was the Joseph Hume of those days, and a clever caricature of him is still extant, by Gilray, who was the terror and amusement of the time, as *Punch* is now. Sir John is represented as the 'State Watchman'. A lantern is in his hand, inscribed, 'To discover robbers,' a staff, inscribed, 'To protect the country;' a rattle, 'To sound an alarm;' a bunch of papers, 'To improve agriculture;' and one of his own speeches is recorded on the margin—'Shall we be satisfied with cold economy? No! Let there be a vigorous system of retrenchment in every department of the state.'

While Sir John pursued with ceaseless perseverance every scheme of public usefulness, no man living acknowledged more generously the universal brotherhood of mankind. If he could serve a single human being, known or unknown, any trouble became a pleasure; and so effectually did he exert his interest with his friends Pitt, Melville, Wyndham, and Perceval, that above 200 young men, chiefly from Caithness, acknowledged him as the patron who laid the foundation-stone of their fortunes. The baronet used in subsequent years to tell with

great good-humour of one not very grateful Caithness proprietor, who said, on receiving a good appointment for his son, through Sir John's interest, 'It cost Sir John nothing more than the mere writing of a letter!' 'Little did he think what it cost me,' added the baronet, laughing, 'to become the man whose letter could obtain so much attention.' On another occasion, his gardener, believing, as those who experienced his good offices soon learned to do, that there were no limits to his power and inclination to serve every Caithness-man, wrote to request that he would immediately obtain for his son 'a genteel situation in the army or in the Excise.' Sir John replied, that if such an appointment were to be had for the asking, he would gladly obtain it for one of his own family. Nothing, however, pained the kind-hearted statesman so much as to refuse a request, and he much more frequently volunteered an offer of aid, where it could not have been anticipated, than disappointed any hope, however unreasonable, of assistance. The baronet's generous patriotism had become conspicuously known, when an English traveller, passing through Kenmore related that he was surprised to resort to a district, to observe a very thriving manufactory, which he stopped to inspect. The owner, Mr Macraighlen, led his visitor over the extensive building with great pride and pleasure, saying, 'I long wished to try the experiment of raising this factory here, but had no hope of obtaining the funds which one day a stranger did me; seeing the good stopped his carriage and having got into a room, gave me out the address of Sir John Sinclair.' He

such an establishment. No sooner had I expressed my hopelessness of ever realising sufficient capital to attempt the plan, than he offered me a loan of the whole necessary funds, taking no other security than my own, and asking no share of the profits. I succeeded as you see, and have now two additional mills in regular employment.'

'Ah!' replied the Englishman, at once guessing right, 'I know one man, and only one, who could be capable of volunteering such an offer. It must have been Sir John Sinclair.'

One day Sir John, walking in Salisbury's Botanical Gardens with his old and intimate friend Sir James Norcliffe Innes, had a long conference respecting the dormant claim of the latter to be Duke of Roxburghe, and not only advised him earnestly to urge his rights before the courts of law, but offered him an immediate loan of £14,000, with which to meet the expenses, only to be repaid in case of success. The litigation lasted many years, during which Sir James wrote several times reproaching Sir John for having plunged him into this ruinous expenditure, but when, at last, the cause was triumphantly gained, his Grace's gratitude remained warm and steadfast to the latest hour of his very long life.

Sir Walter Scott said, respecting his contemporary, Sir John, that he was of projects rife, but they were all for the public good, and the importance of his inventive genius became so obvious to Mr Pitt, as well as the value of his persevering energy, that he was summoned one day to Downing Street, where the prime-minister emphatically said to him.

'There is no man to whom government is indebted; and if you have any object in view, I shall attend to it with pleasure.'

There had long existed a Board of Trade; Mr Pitt was startled at the probable expense of establishing another Board for the encouragement of Agriculture. Almost any other branch of industry had hitherto received more support than tillage, and the celebrated Arthur Young felt so little hope of the baronet's plan being acceded to, that he betted a copy of his *Annals of Agriculture*, splendidly bound, in nineteen volumes, against twenty-one volumes of Sir John's works, that the scheme would never be adopted, adding: 'Your Board of Agriculture will be in the moon! If it ever reaches earth, remember I am to be secretary!'

Sir John immediately printed a sketch of his plan to be distributed among members of parliament, and a keen discussion followed in the House, where Mr Sheridan, after indulging in some characteristic jocularities, proposed that the Board should be established, 'provided that no expense whatever attending the same should ever fall on the public.' Sir John's speech, however, carried the motion by a majority of eighty-five; and a grant was voted of £3000 per annum for supporting the enormous outlay. In after-years, Mr Sheridan and many of the minority candidly acknowledged the immense benefit derived to Great Britain from the active efficiency of this Board, over which Sir John was elected president.

Thousands of acres were now redeemed from barrenness by the encouragement afforded to indi-

mechanic and his family in comfort. Sir John raised from indigence the family of James Smith, who had greatly improved the plough.

Mr Macadam, commonly called 'the Colossus of Roads,' frankly declared to his dying day, that was owing to Sir John's energetic encouragement that his improvements on highways were effected. Going into the Albion Club one day, the baronet observed a venerable old gentleman sitting alone, with a newspaper in his hand. As soon as he perceived Sir John, he came forward, and expressed in strong terms his satisfaction at having now for the first time met with an individual to whose assistance he owed all his success. To the baronet's surprised inquiry with whom he had the honour of conversing, Mr Macadam announced himself, and he sometime afterwards sent Sir John a written testimonial of how much he had benefited by the rule on which Sir John invariably acted—'to give every project of usefulness a fair trial.'

Hardly had the Board of Agriculture been established, before a deficiency in the wheat crop caused an alarming rise in the price of bread, and Sir John immediately directed experiments to be tried in the manufacture of bread from every species of grain. No less than eighty different kinds of bread were most exhibited by Sir John to an astonished public. On a subsequent occasion of anticipated scarcity the baronet wrote a circular letter to the clergy of every parish, in which he recommended that, for the relief of a real distress, should be prepared by which means he

produced a supply of food sufficient for the support, during six months, of nearly a million persons.

The national defences became, in 1794, a subject of anxious thought to government, and on that occasion Sir John offered to Mr Pitt to set the example of raising a regiment on his own estate, and to take the command of it himself. The baronet observed that he never had thought of becoming a soldier, but since the public service demanded his exertions in that capacity he would not hesitate. If a man-of-war had been necessary, he would probably have at least tried to build one with Caithness timber, and to find a main-mast in his own stunted forests. Mr Pitt gladly issued letters of service for this volunteer corps, and such was Sir John's diligence in enlisting and training the men, that, only seven months from the date of their colonel's commission, his regiment passed a favourable inspection at Inverness before Lieutenant-general Sir Hector Monro. The battalion was at first 600 strong, but Sir John subsequently increased the number of his men to 1000. They were dressed in a handsome Highland uniform; and it was noted that nineteen of the officers averaged above six feet high.

Sir John was at one time commanding officer at the camp of Aberdeen, president of the general court-martial sitting there colonel of two battalions of soldiers, a director of the Bank of Scotland, chairman of the British W^{est} India Company, member of the Faculty of Advocates, provost of the University of Aberdeen, and of the High Court of Justiciary.

issuing of Exchequer bills, M.P. for Caithness, and president of the Board of Agriculture. His humorous correspondent, George Dempster of Dunnichen, once directed a letter to him, 'Sir John Sinclair, Bart., F.R.S—T.U.V.W.X.Y.Z.'

Sir John printed a work, entitled *The Code of Health and Longevity*, which has been republished in several European languages. It is a book of peculiar research on the best means of prolonging health, and the prints with which it is embellished, of the longest-lived persons throughout Europe, are very singular, as well as most hideously ugly.

The most laborious and almost impracticable of Sir John's patriotic undertakings has now to be described. Being in 1790 a member of the General Assembly of the Scottish Church, and on terms of friendly intimacy with its leaders, he obtained a promise from several of the members to furnish information regarding their respective parishes; and printed a circular letter containing 160 questions on the geography, antiquity, natural history, and productions of each parish. Having received some returns, he printed in 1791 a volume, containing accounts of four parishes; and having, at his own entire expense, thrown off 1000 copies, sent them gratuitously, with a second circular by way at once of specimen and excitement, to every parochial clergyman in Scotland. The term 'statistics,' as is mentioned in Walker's Dictionary, was now first introduced by Sir John, from the German, into our language, as such researches were perfectly new in England.

Twenty-three different times Sir John himself

wrote circulars to the clergy, entreating those who had not yet sent in their reports to do so; and in the ninth, which was penned, to look more emphatic, in *red ink*, he facetiously announced that the laws of Draco were in force against defaulters. He obtained a royal grant to the Society for the Sons of the Clergy, then newly instituted, of £1000; and to interest his reverend friends in the success of his undertaking, he generously assigned to that society the whole profits of his statistical volumes, for which he received a public vote of thanks, while Principal Hill said: 'I trust that neither the fathers nor the children will ever forget how much they owe to your zealous and persevering exertions.'

Notwithstanding all these efforts, as there were several parishes from which no report could be procured, the indefatigable baronet had recourse to the singular expedient of employing, at his own expense, agents, whom he designated 'statistical missionaries.' These he sent to the undescribed parishes, to draw up reports, and Sir John's own pen contributed an account of Thurso, which is considered one of the most ably written and accurate of the whole.

The fourteenth volume was consumed by an accidental fire in the printer's office, but nothing discouraged the editor. He earnestly solicited the authors to recommence their labours; and on the 1st of January 1798, after seven years seven months, and seven days of ceaseless labour and anxiety—during which he received above 20,000 letters on the subject—Sir John Sinclair had the happiness to complete his great work in twenty-one volumes. It
 the contributions of above 900 indi-

of it, many of whom but a year or two before became authors or expected to see themselves in print. The task of reviewing that multitudinous mass of communications was an immensely troublesome, while Sir John's rapid, happy, penman's rapid, and appropriate, the huge collection into really dimensions, of a hundred volumes could not have contained the half of what had been written.

Great and varied advantages were derived to his native country from Sir John's publication. A law was at once passed for the augmentation of Scottish living, none of which was ever after to be under £150 per annum, in consequence of these volumes having disclosed how great were the privations of the clergymen in many parishes. Many landed proprietors also increased the miserable salary given to schoolmasters, for which Sir John received a vote of thanks from that deserving body of men, hitherto sadly impoverished. Several oppressive feudal rights were abolished immediately, and the general state of Scottish agriculture became universally improved. The enterprising editor afterwards abridged this great work into one condensed volume.

Sir John always exercised, like Mirabeau, a singular influence in combining the powers and talents of other men for important purposes. At one time, when such serious apprehensions were entertained of Radical riots in Edinburgh that several families had sent away their plate and valuables, or departed themselves, he wrote a circular to all the chief inhabitants of the town and neighbourhood, requesting them to meet at his house next day, and devise means for their own protection. Several

noblemen and many country gentlemen came from a distance to attend, and a thorough investigation took place as to the best means of encountering this emergency ; for Sir John soon pointed out that the threatened conflagration could not be put out by merely throwing a hat over it, as a Scotch mob, once roused, is the most difficult of all to pacify.

No one who lived in his house could remember a day, till Sir John was above eighty, in which he was not able and ready for active exertion, chiefly in the public service ; and the inventive genius which he frequently displayed astonished even his friend Mr Pitt. None of his numerous suggestions was more useful than one which he threw out at the commercial crisis of 1793, for the relief of the suffering merchants. At that time, in consequence of the stagnation of trade produced by the war, the number of bankruptcies exceeded all that had previously occurred in the most calamitous times. Sir John, with great difficulty, obtained the consent of parliament that notes from the Exchequer, to the amount of five millions, should be issued immediately, as a loan to such merchants as could give security ; and he also offered, without receiving any remuneration, to carry out his own plan, with the assistance of Lord Sheffield, Mr Wilberforce, Sir William Pulteney, and Mr Thornton, who had consented to act as a committee.

Many of the first houses in Manchester and Glasgow were tottering, not from want of property, but from the temporary stagnation of sales and of credit. Sir John, therefore, immediately after carrying his motion in parliament, borrowed, on his own personal

Sir John had a strong feeling of sympathy for the labouring poor, and was frequently heard in his later years to say, when he observed an old man either breaking stones on the road, or carrying a heavy burden: 'Why does the kind Providence, who made us both, ordain that I shall roll in my carriage here at ease, while he is worn with bodily labour and inevitable poverty?' One day, having alighted from his carriage near a singularly abject-looking hovel, some miles from Edinburgh, he entered into conversation with the owner, an intelligent old labourer, working for very moderate wages, and living completely alone. On taking leave, our baronet, pleased with the aged man's civility and acuteness, kindly inquired whether he could serve him in any way; but this modern Diogenes, not quite so sulky as the ancient philosopher, replied, with a look of honest contentment: 'There is not in this world a thing that I want, sir.' The baronet much pleased, remarked afterwards, that this poor abode was the only house in which he had ever discovered perfect happiness; and he requested one of his daughters to draw him a picture of that 'one-windowed hut,' in which lived the man who had not a wish ungratified.

Who is not here amusingly reminded of what the Latin writer observes?—'Philus was not so rich as Lælius; Lælius was not so rich as Scipio; Scipio was not so rich as Crassus, and Crassus was not so rich as—he wished to be!' Very different from the cottager's experience was that of the great Lord Melville, when Sir John wished him on his birthday many ha- nister of state thought-

fully replied : 'They must be happier than the last, for I had not one happy day in it.'

During many successive parliaments, Sir John brought forward a bill for the enclosure of waste lands, when he spoke most eloquently about what he considered the danger of depending on foreign countries for a supply of grain, and of spending millions abroad to purchase that which might easily be raised at home.

That amiable statesman, Mr Perceval, in 1812, raised the income of the Board of Agriculture to £5000 a year, saying, with the friendly feeling he always testified to Sir John, that he 'most sincerely wished all the money voted by government were as usefully spent.' Sir John, having very greatly impaired his private fortune, however, by the expenses of being president, now voluntarily resigned the office ; and eighteen years before his death he became cashier of the Excise in Scotland, with an income of £2000 a year, the greater part of which he afterwards perseveringly devoted to public objects.

Sir John's family was now very numerous ; and in subsequent years, on the verge of death, he remarked, in his usual spirit of cheerful thankfulness, that he had lived to see seven sons grown up, not one of whom had ever incurred a debt he could not pay, or caused him a sorrow that could have been avoided. In devising plans for the cultivation of his children's minds, he displayed so much of the ingenuity which distinguished him on other subjects, that those who are parents themselves may perhaps read with a pleasing sympathy of one who

established and carried out the domestic constitution in a most agreeable form of government. When absent from home, he promised to his young family a reward for the best letter that should be written to him during his absence, which led to a keen but friendly competition, generally ending by as many prizes being awarded as there were correspondents; and many an eager eye watched at the school-room window, when his return was expected home, for the white handkerchief fluttering far out of the carriage, with which, as soon as it came in sight, he announced his approach. At an early period he established a family periodical, named *The Spy*, the juvenile contributions to which were read aloud every Saturday after breakfast, and he sometimes suggested subjects for these essays. One of them was, 'On the Comforts of Religion.' Another day, he desired each of the children to choose one of the characters in Miss Edgeworth's novel, *Patronage*, then recently published, and to write a dissertation upon it, and subsequently, he told all his young people an amusing story, which they were desired to turn into rhyme. The result of this experiment was such an absurd collection of doggerel verses, as nearly extinguished Sir John himself, and the audience who heard them, with laughter. It became evident that there was no Milton or Byron in the family. Another very improving exercise of mind was tried, when the children had a supposititious person described before them, to whom they must write an appropriate letter of congratulation or condolence. A widow lady was perhaps imagined, who had lost two sons, one very promising, and

•

fully replied: '*They must be happier than the last for I had not one happy day in it.*'

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for the public advantage, on which his whole heart had been set, and on which his whole time for months had been expended—they would enter his study with sympathising anxiety, but find him already started in full career on some perfectly new plan for the country, while the old one of yesterday seemed already expunged from his thoughts.

Sir John might truly have adopted on the same principles the words of Galileo, who said when he became blind: 'Whatever is pleasing to God shall be pleasing to me.' He always maintained that the memory is like a large apartment, which people may furnish as they prefer, and asserted, with evident truth, that he had attained the agreeable art of precipitating out of his own mind whatever was painful, by substituting some new pursuit. Towards those who were ungrateful, or those who were his rivals in life, he seemed incapable of a ten-minutes' rancour. This, throughout his native county, was often censured, as in his zeal to serve every Cathness-man, those who voted against him in the elections gained a decided advantage, for they obtained not only the benefit to be derived from their own party, but likewise the unalterable good offices of Sir John.

The baronet was an enemy to the system of continual cramming in education, without young people's minds being ventilated by leisure and recreation. Anxious that his family should be not only exercised in English composition, and familiar with English literature, but likewise that their attention should be early fixed on the history of their own times, he established among his children and

the other a perfect contrast; or, a young lady had succeeded unexpectedly to a large fortune, by the death of a kind and pious relative, therefore the juvenile correspondents must express exactly what was suitable to be said on such an occasion.

On the great Scottish festival of Handsel Monday, one of the young people annually presented an ode as poet-laureate. Then Sir John, seated in great dignity beside Lady Sinclair, placed his family in a semicircle before them; and, after making a short speech to all in succession, expressive of his satisfaction with their conduct during the past year, he formally delivered a gift to each.

One of his daughters began, at the age of fourteen, to act as his secretary during five or six hours a day, and thus acquired a habit of writing which, after his death, she was unable to leave off; and the rest of his family were all sometimes employed at once, like the twelve secretaries of Cæsar, in copying, or in writing letters for him. Those who lived longest in the house with Sir John remembered him, year after year, the first up every morning, and one of the last at night, seated before a large, neatly-arranged writing-table, his papers mountains high, while he ceaselessly wrote himself, and dictated often at the same time to his secretary. Nothing interrupted the regular course of Sir John's occupations, nor the sanguine vigour with which he pursued all his plans of public usefulness. There was in his nature an inextinguishable buoyancy and hopefulness—so that often, when his family were seriously apprehensive of the heavy disappointment he might naturally feel at the failure of some favourite plan

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nearest relatives a domestic debating society, which increased as a source of interest and diversion during many successive years. His daughter Lady Colquhoun, with her husband—his sister Mrs Baillie, and her husband Lord Polkemmet, one of the Scottish judges—others among his relations—and his son Sir George, after he was himself a member of parliament—good-humouredly took part sometimes in these merry scenes. On the night on which any important question was discussed in the House of Commons, it was, with the very same formalities, and with an equal degree of apparent gravity, debated in the drawing-room of Charlotte Square. The Speaker solemnly assumed his chair of state; and whatever orator once caught his eye, and stood up, obtained the most profound attention to any motion he proposed, seconded, or negatived. The young people's speeches were often at great length, and most carefully prepared by previous study of newspapers and pamphlets. Party-feeling ran very high on the opposite benches; and each member was obliged, by the standing orders of the house, to write down his own speech next morning, which he generally took the privilege of interlarding at discretion with 'cheers,' 'hear! hear!' or 'a laugh.'

Latterly, the members dignified themselves into a House of Lords, when Sir John took the oaths and his seat as Duke of Candid-vote, supported by Lord Have-it-his-own-way, the Marquis of Lengthen-debate, Lord Convince-us-all, Lord Led-by-the-nose, Lord Casting-vote, the Duke of Laugh-too-much, and other distinguished peers. Then the merits of public men were keenly discussed, and rewards

voted to them with a liberality unprecedented under the most lavish administration. Of one statesman then living, a juvenile orator on the ministerial benches observed, with a final burst of enthusiasm, in pronouncing his panegyric, that he was 'a Solon for law-giving, and Aristides for justice, a Cæsar for energy, and that, in short, all the philosophers, sages, and heroes of antiquity, were mere idiots in comparison with that pre-eminent individual.'

During his later years Sir John never missed daily family-prayers, and he printed a short summary of the best consolations to be derived in sorrow from religion, a copy of which he almost invariably sent, as a kind evidence of his sympathy, to any family of his acquaintance suffering under bereavement.

To witness a brave struggle, in advancing life, with its trials and infirmities, when these are buffeted and borne in a truly Christian spirit, is an interesting spectacle for mankind, as all, if they live, must reach at last through the darkening shadows of existence to the final end of every earthly prospect. Sir John, with the weight of eighty years upon him, and his private income most seriously impaired by public enterprises, was resolved still, with hopeful perseverance, to command success, if possible, and to feel cheerfully satisfied with the result, even when that disappointed him.

It may be truly said that no one in this world was ever the less happy for Sir John having lived in it—as his watchword was, in public life, 'Usefulness,' and in private life, 'Kindness.' His servants seemed to remain with him for ever, and he

tolerated in them faults that he would not have tolerated in himself. His most intimate friends used to say that they had never once seen him even 'elevated' with wine.

During his later years Sir John very rarely dined out; but when he did so, his anxious wish was that his own age or infirmities should be no drawback on the cheerfulness of younger men. Latterly, having found that the temperance which he had practised all his life suited his constitution best, he drank nothing but very weak negus, or toast-and-water. At dinner-parties occasionally, Sir John's host would be surprised to observe beside his aged guest a decanter, the contents of which he felt certain were not from his own cellar—it was, in fact, a beverage compounded by Sir John's own butler, for his especial use, and which his servant was instructed to bring and set down by his side. Sometimes one of the jovial guests at his own table would say to Sir John, in a tone of curiosity, 'You keep your own bottle entirely to use, to yourself? Will you try it?' the baronet would graciously ask being out a tumbler, and smiling as he watched the astonishment of his friend on

the scenes he most loved on earth. Friend after friend had departed; the voices of his contemporaries were silent in the grave; and every landmark was a dumb memorial of years and generations gone like the leaves of autumn. Sir John's remembrances stretched so far backwards into other days, that he seemed, as he felt himself the last of a long-vanished generation. He observed that every house was now tenanted by the grandchildren of those who had been his own friends and companions; their portraits hung silently around him in houses where once they had received him with smiles of cordial welcome, and there memory brought back scenes which none now on earth remembered but himself.

Still, he enjoyed his progress much, and delighted to explore, accompanied by his daughters, the hills and glens with which his eye had been in early life familiar. It was astonishing, on the rocky shore of Caithness, to watch him one day—taking no companion but a favourite old walking-stick—serambing, with marvellous agility, over a long ridge of wet slippery rocks, to revisit a well-remembered creek, where as a boy, seventy years before, he had been accustomed to bathe.

The magistrates of Thurso, as soon as they heard of his approach, came forth in their robes to welcome their old friend, and to conduct him in procession through the town; but he avoided this exciting reception by turning off his carriage into an unusual route. The whole population had hastened out also, to meet the much-revered traveller; so that Thurso, as he drove slowly

the sick would have seemed him a city of the dead but for the flag desecrating every window. Next morning a deputation of the magistrates and aldermen arrived to present Sir John with an address and a public dinner, most numerous and splendid, was given to him by universal consent.

It was a part of Sir John's religion to be happy himself as well as to make others so, and he felt always to a very remarkable degree free from that dread of the physical sufferings of death, by which so many are all their lifetime enslaved. The words written to him by Bishop Watson from his death-bed might have equally suited Sir John, 'I wait with fortitude and humble trust the exit of this life, and the beginning of another.'

While preparing in very solemn earnest for the closing scene of his active life, Sir John nevertheless associated cheerfully with a numerous circle of friends and relatives, as well as with many foreigners who brought introductions to his house. The venerable baronet felt a hospitable responsibility that those who visited his native country should see it to advantage, and he kept an open house to the very last. His hearing continued perfect, he could read the smallest type; and his cheerfulness was such, that strangers must have looked in his face to be certain he was old. It was his custom every night, exactly as the clock struck ten, to enter the drawing-room for an hour of social relaxation, when all his family were expected to lay aside their occupations for the enjoyment of home society; and then he liked to be told the most minute particulars

respecting domestic feelings or events, as well as to hear his favourite music on the piano.

The last words on temporal matters that he was ever heard to utter expressed a warm attachment to the Highlands, and very deep regret that the moral and religious welfare of the people had been hitherto so inadequately provided for.

On the 24th of December 1835, a week from the commencement of Sir John's illness, symptoms of immediate dissolution suddenly came on. He then ordered the curtains of his bed to be closed, saying: 'All is now over! Retire, that I may pray.' While his family stood in mournful silence around the bed, unseen by their dying father, his voice was heard for some time in a calm and solemn tone, commending his soul to God. When the sound of those much-revered accents ceased, one of his sons anxiously drew aside the curtain. he had fallen back insensible, and in a few minutes more breathed his last.

The stone laid over the grave in the Chapel Royal at Holyrood by his family, bears this simple inscription only.

THE RIGHT HONOURABLE SIR JOHN SINCLAIR, BART

Two volumes of his correspondence with the remarkable men of his time were published during his lifetime, and constitute a very curious and entertaining work. After his death, his own biographical memoirs were written and published by his son, Archdeacon Sinclair.

[His daughter Catherine, the writer of this sketch, deserves also to be enrolled in the ranks of philanthropy. Born at Edinburgh in 1800, she died at Kensington in 1864. She gained considerable reputation as an authoress by her clever works, *Modern Accomplishments* and *Modern Society*, and produced in all about 37 volumes. Her *Holiday House* made her a favourite with the children, and of her *Beatrice* 100,000 copies are said to have been sold. The motto she kept before her, and which she acted up to, was from Sir William Temple, 'Of all the paper I have blotted, I have written nothing without the intention of some good.'

She was the first to introduce cooking depôts into the city of Edinburgh, where a cheap and comfortable meal could be had; she also erected the first public fountain; interested herself in cab-shelters, and established a mission station in a neglected suburb. A monument was erected to her memory in Edinburgh.

The *Times*, in the obituary notice of her sister, Miss Margaret Sinclair, said: 'One of the best-known members of the old Edinburgh society, and one of the last survivors of the Abbotsford circle, has just passed away in Miss Margaret Sinclair of Ulbster, who died on the 4th of August 1879, at her residence in Sloane Street, London, in her 87th year. Second daughter of the Right Hon. Sir John Sinclair of Thurso Castle, Caithness, M.P., founder of the Board of Agriculture, by his second wife, the Hon. Diana Macdonald, only daughter of Alexander, Lord Macdonald (of the Isles), and the personal friend of Anne Scott, Sir Walter's

daughter, she lived through the most brilliant period of the social life of the northern capital. She had the curious fortune of being god-daughter to Prince Charles Edward's protectress (her great grandmother, Lady Margaret Macdonald), and of being presented at court in her extreme youth by the old Duchess of Gordon, the celebrated beauty. She was intimate with the princesses of the old royal family, and retained to the last a multitude of recollections of the world of two generations ago. She was one of fifteen children, who were all distinguished for their appearance and talent. Their town residence in Edinburgh was for three-quarters of a century one of the principal centres of the season there, and the pavement outside was popularly known as the Giants' Causeway, as the average height of the family was not less than six feet. Among them were Sir George Sinclair, M.P., the friend of William IV., Archdeacon Sinclair, the well-known promoter of the National Society, Prebendary Sinclair, of Chichester, Alexander, the Scotch genealogist, Godfrey (1812-90), Janet, Lady Colquhoun of Colquhoun, Hannah, authoress of the *Letter on the Principles of the Christian Faith*, Catherine, the novelist; and Julia, Countess of Glasgow.]

A GROUP OF GREAT BENEFACTORS.

WE have not space to record all the forms in which public and private philanthropy has flowed in Great Britain and the United States in recent years. But there are still several outstanding examples which we would like to mention, however briefly.

When we come to consider the modern developments of philanthropy which have sprung from, and are a continuation of the labours of such well-known social benefactors as Florence Nightingale, Sarah Robinson, George Muller, Dr Barnardo, William Quaker, Dr Guthrie, Samuel Plimsoll, and many others, we feel that no age in the history of the world has been fuller of benevolent effort and munificent giving for the good of mankind.

Albert, Prince Consort (1819-61) used his high and favoured position for everything that tended to foster industry, art, science, or literature. The Exhibition of 1851 owed much to his strong interest

Since that time the idea has taken strong hold of the public mind, and scarcely a year passes but there is an International Exhibition held somewhere. It has been suggested that these exhibitions, with all the good that has flowed from them, are the best monuments to his memory. Certainly they have helped modern civilisation and progress. But better still was his high and noble Christian character, and he was indeed a friend of our country:

*Laborious for her people and her poor—
Voice in the rich dawn of an ampler day
Far-sighted summoner of war and waste
To fruitful strifes and rivalries of peace—
Sweet nature gilded by the gracious gleam
Of letters, dear to science, dear to art,
Dear to thy land and ours, a Prince indeed,
Beyond all titles, and a household name,
Hereafter, through all times, Albert the Good.*

There is hardly a town in Great Britain but can boast of many useful local benefactions. It has been estimated that a sum of nearly a million has been given by private munificence to museums and galleries, during the past ten years. The value of the gifts of Mr John Jones to South Kensington Museum is set down at a quarter of a million. Mr Newton Mappin, Sheffield, has bestowed £100,000 on local art purposes, Mr E. Harris has spent a like sum on Preston. Mr Ruskin's gifts to Oxford and Sheffield are well known, and he has spent or given away a fortune of £150,000.

The value of the gifts of Louisa Anne Ryland (1814-89) to Birmingham, including the Small Heath Park and the Victoria Park, amounted to

£180,000. Mark Firth's (1819-80) name has been perpetuated in connection with Firth College, Sheffield; while Lord Armstrong has been a munificent benefactor to Newcastle.

Sir Joseph Whitworth (1803-87) set aside in 1869 a sum of £100,000 to found thirty Whitworth scholarships of £100 a year, for the encouragement of mechanical and engineering science. His legatees at a later date offered £35,000 towards founding a hospital, in connection with Owens College, for cancer and disease of the skin. John Rylands, of Rylands & Sons, Manchester, left £162,000 to religious, educational, and philanthropic institutions.

James Baird (1802-76), the Scottish ironmaster, in 1873 gave to the Church of Scotland a sum of £500,000 'to assist in providing the means of meeting, or at least as far as possible promoting the mitigation of, spiritual destitution among the people of Scotland, through efforts for securing the godly upbringing of the young, the establishing of parochial pastoral work, and the stimulating of ministers and all agencies of the Church of Scotland to sustained devotedness in the work of carrying the gospel to the homes and hearts of all.'

The names of Clark, Coats, and Peter Brough recall many benefactions to Paisley, as Baxter does to Dundee; while Edinburgh has benefited in recent years by the public spirit of William Chambers, William Nelson, William M'Ewan, and J. R. Findlay.

Various benefactors gave in one year, for educational purposes in the *United States*, sums amount-

ing to about one million sterling. Quite a feature of modern giving in the United States has been the number of educational institutions founded and endowed by millionaires. The largest recent giver is Senator Leland Stanford, of California, who has given four millions sterling for the founding of a university at Palo Alto, 30 miles from San Francisco, in memory of his only son. Leland Stanford, who was born at Watervliet, State of New York, 9th March 1824, was trained to farm life, studied law, went to California in 1852, and tried gold-mining, but eventually joined his three brothers in commercial pursuits. By engaging in business on a large scale, and promoting local railways, he laid the foundation of his vast fortune, which has been estimated at £10,000,000 sterling. He advocated the construction of the Pacific Railroad, and drove in the last spike in 1863. Leland Stanford University is intended to supply instruction in every branch of human knowledge, from kindergarten upwards. From first to last the instruction is free, and will include telegraphy, type-setting, type-writing, journalism, book-keeping, farming, and civil engineering. The corner-stone of the university was laid, 14th May 1887. Boarding-houses exist for the male and female students at the cost of a trifling sum to the caretaker. Board is supplied at prime cost. The style of the university buildings is Moorish, and the site is elevated, spacious, and airy, and surrounded with grown timber.

Peter Cooper (1791-83), manufacturer, New York, was a wonderful personage, having been suc-

cessively hatter, brewer, brickmaker, and carriage-builder. He erected large iron-works in Baltimore in 1828; later, he owned glue-works, and in 1830 constructed, from his own designs, the first locomotive engine ever built in America. He was largely instrumental in the laying of the first Atlantic cable. In youth he had enjoyed few educational advantages, which led him to carry out a scheme of founding, in 1859, what is known as the Cooper Union, New York, where instruction is given in the various branches of knowledge whereby men and women earn their bread. It has cost about £150,000. The free library and reading-room is visited annually by about 400,000 people. Drawing and engraving are earned on by the pupils, as much as £6000 a year having been earned in this way.

In his ninetieth year Cooper was asked how he had preserved his mental and bodily vigour so well. He said: 'I always find something to keep me busy; and to be doing something for the good of man, or to keep the wheels in motion, is the best medicine one can take. . . Still I hear a voice calling to me, as my mother often did when I was a boy, "Peter, Peter, it is about bedtime," and I have an old man's presentiment that I shall be called soon.' He was called, April 6, 1883. Shortly before his death he said, 'the only doubts I have about the future are whether I have not had too good a time on earth.'

Johns Hopkins, founder of the university which bears his name, was born in 1795 in Anne Arundel county, Maryland where his parents, Quakers, gave him a fair education and the training of a farmer.

At the age of seventeen, however, he went to Baltimore, where he became a grocer, and in 1822 founded the house of Hopkins and Brothers. From the grocer's business he retired in 1847 with a large fortune, which he employed in banking and railway operations. In 1873 he gave property worth £900,000 to found a free hospital, he presented Baltimore with a public park; and he also gave over £600,000 to found the Johns Hopkins University in Baltimore. He died December 24, 1873. Stephen Girard (1750-1831), miser and philanthropist, left £400,000 for the erection and maintenance in Philadelphia of a college for male white orphans. The name of John Jacob Astor (1763-1848) is perpetuated in the Astor Library, New York.

James Lick (1796-1876), founder of the great Lick Observatory, California, at first an organ and piano maker, invested largely in land previous to the gold discoveries, by which he made a large fortune. Though eccentric and selfish, he gave away considerable sums, and cherished the idea of founding an observatory with a telescope larger and more powerful than any ever made before. From real estate in the hands of trustees amounting to £600,000, he assigned £140,000 for the establishment of a monster telescope. There were difficulties in the way of carrying out Lick's bequest, and difficulties in getting an object glass of 36 inches aperture. The flint-glass disc, as made at last by Led. Paris, cost £2,000. The observatory is on Mount Hamilton, Santa Clara county; the dome is turned by hydraulic power, and the floor lowered and elevated by the same means, so that the observer's chair can be adjusted to any

height. The tube of the telescope is 60 feet long. The remains of the founder rest in a vault at the base of the pier of the observatory.

Other notable American benefactors have been Matthew Vassar (1792-1868), a wealthy brewer of Poughkeepsie, who founded a ladies' college, to be for women what Harvard and Yale are to men. He set aside, altogether, for this purpose about £260,000, and a nephew, Matthew Vassar, increased the endowment. The college buildings were completed in 1865. The founder's wishes and intentions were, that the course of study should embrace the English language and literature, other modern languages, the ancient classics, mathematics, natural science, and domestic economy in order to make the students skilful housekeepers. Above all, the daily and systematic study of the Holy Scriptures was to be enjoined.

Asa Packer, founder of the Lehigh Technical University, Pennsylvania, was born in Groton, Connecticut, 20th December 1806 and after receiving an ordinary school education, entered the tinning trade, next he became a carpenter working in New York, but returning to Pennsylvania, he became owner of a coal boat, then of a stone and boat yard. He started as a boat builder and contractor and engaged largely in the transportation of coal on the Lehigh Valley Canal and also became a mine owner. The prompt and successful accomplishment of ~~the~~ ^{the} Lehigh Valley Railroad, led to profits in his mining and transportation and he became the richest man in Pennsylvania. He was elected to the state legislature

(1844) and to congress as a Democrat (1853-57). In 1865 he gave £100,000 for the founding of the Lehigh University for giving young men a technical education free of charge. This sum was increased to £500,000 by further bequests. The scheme of education embraces mining and mechanical engineering, physics, chemistry, metallurgy, French and German. The university in 1889 had 383 students in attendance. A daughter afterwards erected a handsome church at a cost of £6000, and a library was founded in memory of another daughter. He died in 1879.

Charles Pratt, founder of the Pratt Institute, Brooklyn, one of the most completely equipped agencies for mental and physical training in the United States was originally a poor mechanic, but latterly a successful business man. The Pratt Institute includes a free library and a school of art and design. The university at Nashville, Tennessee, founded by Mr W. H. Vanderbilt, New York, had an endowment of more than £160,000 in 1889, and property of about the same value. Washington Charles De Pauw endowed the De Pauw University at Greencastle, Indiana, where the teaching is free in most departments. He has also founded a college for females at New Albany. Ezra Cornell (1807-74), the most practical of millionaires, at one time a working carpenter, founded Cornell University, at Ithaca, New York. Jonas G. Clark, of Hubbardstown, founded a university at Worcester Massachusetts, in 1887, for the training of teachers, towards which he gave £300,000.

Philanthropy in its original sense meant love to men. In the practical shapes it assumes in the world around us to-day, it has a care for both the souls and bodies of men, takes account of their whole physical and moral condition. There is hope for a country when busy men, and men of position, wealth, power, and influence, look not only on their own things, but also on the things of others; share their good gifts with the less fortunate, and stretch a hand of help towards the down-trodden and oppressed. The spirit of the good Samaritan has built and endowed hospitals, orphanages, almshouses, and libraries, erected better dwellings for working people, given public parks, and built churches, schools, and universities. Even the brief record given here of lives of beneficence and usefulness may make us proud and thankful. Individual towns may have had the direct benefit of the labours and gifts of these men, but to the outside world has also been imparted the *inspiration* of a noble example.

THE END.

3

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